Dr Visser 't Hooft

NOT FOR PUBLICATION

Executive Committee N°14
February 1955

M I N U T E S

of the

MEETING OF THE EXECUTIVE COMMITTEE

of the

WORLD COUNCIL OF CHURCHES

Geneva, Switzerland
February 7 - 11, 1955

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1. The meeting was called to order by the Chairman at 8:30 p.m. on Monday, February 7th, 1955.

2. Attendance

Honorary President:	The Bishop of Chichester	
Presidents:	Principal John Baillie	
	Bishop Sante Uberto Barbieri	
	Bishop Otto Dibelius	
Chairman:	Dr. Franklin Clark Fry	
Vice-Chairman:	Dr. Ernest A. Payne	
Members:	Dr. Eugene C. Blake	
	Dr. Kathleen Bliss	
	Archbishop Y. Brilioth	
	The Rev. P.K. Dagadu	
	Prof. J.L. Hromadka	
	Bishop James of Philadelphia	
	Dr. Martin Niemöller	
	Bishop G. Bromley Oxnam	
	Dean Liston Pope	
Invited to sit in:	Dr. Leslie E. Cooke	
	Dr. Norman Goodall	IMC
	The Rev. F.H. House	
	M. Georges Lombard	
	Dean Laszlo Pap	
	Mr. Charles Parlin	
	Dr. C.W. Ranson	IMC
Staff:	The Rev. Paul Abrecht	
	The Rev. Ch. Arbuthnot	
	The Rev. K.M. Baker, Jr.	
	Mlle M. Barot	
	Dr. R.S.Bilheimer	
	The Rev. H. Bonell	
	Dr. Samuel McCrea Cavert	
	Dr. Edgar Chandler	

The Rev. John Garrett
Mr. Alan Haigh
Dr. H.H. Harms
Prof. H. Kraemer
Dr. L. Ledermann
Dr. R.C. Mackie
The Rev. R.E. Maxwell
The Rev. D. Micheli
Dr. J.R. Nelson
Mr. Frank Northam
Dr. R.S. Paul
The Rev. P. Potter
The Rev. H. Rohrbach
Mr. Peter Smallwood
Mr. John Taylor
The Rev. R.B. Tillman
Dr. W.A. Visser 't Hooft
Mr. A. de Weymarn

Sir Kenneth Grubb CCIA
Dr. O.F. Nolde CCIA
Dr. Elfan Rees CCIA

3. It was

AGREED: that Mr. Charles Parlin, M. Georges Lombard and Dr. Laszlo Pap be invited to attend the meeting.

4. The opening devotions were conducted by Dr. Franklin Clark Fry.

5. Chairman's Opening Remarks

In his opening remarks, Dr. Fry paid tribute to Dr. John R.Mott whose funeral was taking place at that moment.

This was the first meeting of the Executive Committee and Dr. Fry hoped that its members would find the same kind of personal adjustment one to another as the preceding committee had had. He then read from the report on Structure and Functioning the sections dealing with the role and responsibility of the Executive Committee.

6. Sub-committees

The chairman appointed the following sub-committees:

a) Finance: Dr. Eugene C. Blake (chairman)
Dr. Kathleen Bliss
Dr. Martin Niemöller
Bishop G. B. Oxnam

b) Staff: Dr. E.A. Payne (chairman)
Bishop S.U. Barbieri
Dr. Kathleen Bliss
Archbishop Y. Brilioth
Dean Liston Pope

c) Future Meetings and Themes for Central Committee:

Dr. Martin Niemöller (chairman)
Principal John Baillie
Bishop S.U. Barbieri
The Bishop of Chichester
The Rev. P.K. Dagadu
Bishop Otto Dibelius
Bishop James

Bishop Oxnam noted that there were no Americans on the sub-committee making plans for future meetings and the chairman agreed that Bishop Oxnam should try to attend as many of the sessions of that sub-committee as possible.

7. General Secretary's Report

Dr. Visser 't Hooft said he had been somewhat out of contact with the office since he had been on sabbatical leave for two and a half months. He especially expressed his gratitude to Dr. Mackie for looking after the General Secretariat during this period.

Speaking of Dr. John R. Mott, he read certain paragraphs which Dr. J.H. Oldham had written about him. Dr. Visser 't Hooft felt that the great thing about Dr. Mott's life had been that, while always keeping his mind on 'the large dimensions', he nevertheless had accomplished so much that was concrete. He was for all a pioneer in the way in which he had consecrated his life to that to which he was called. Ecumenical history, especially in the earlier period, shows many men who had similar goals, but his had been uniquely blessed by God in its results.

Turning to the post-Evanston situation, Dr. Visser 't Hooft said Evanston still completely dominated the scene. He felt that the more he considered it the more he was amazed that Evanston had been held at just the right time. Had it been earlier it might have been particularly difficult in the United States scene and had it been later it would doubtlessly have been much less creative. But as it was it had given the churches a voice which had been heeded. He was further surprised at the way in which the obstacles which had appeared all along during the course of the Assembly had been overcome. Evanston had displayed a great reservoir of active goodwill and readiness to cooperate. There had indeed been some negative reactions but they were few and did not come from any one geographical or confessional group as a whole.

As one read the articles written about Evanston, one might at times feel that they spoke of different assemblies. Surely it was too soon to know what the results had been. The important result to Dr. Visser 't Hooft was that people had had their minds changed and their experience widened. In some of the non-member churches, observers had returned from Evanston to start an active campaign to bring their churches into membership.

Yet the decisive question was how much Evanston would enter into the regular life of the churches. Were the Evanston documents reaching down into the churches? Turning to the Appeal on international affairs, the General Secretary said that much more had happened than had been expected. Many churches had passed the Appeal on to their governments and in Austria the cabinet had even discussed it. Dr. Visser 't Hooft had gone with Bishop Dibelius to visit Bishop Boris in Berlin who had agreed to transmit the Appeal to the Patriarch of Moscow. He had also sent the Appeal to the Roman Catholic Bishop of Fribourg (Switzerland) who had in turn forwarded it, together with Dr. Visser 't Hooft's letter, to the Pope.

As far as relationships with member churches were concerned, Dr. Visser 't Hooft said that the churches in Poland had been very disappointed that they had not been at Evanston but that the lateness of their application for visas had made this impossible. He had written to explain the reasons and they now seemed to have accepted the facts and had written asking for material. Some church leaders from China had been reported to have said that they would have come to Evanston had they been invited. The General Secretary therefore wanted it clearly understood that a letter had been sent by him from Budapest, in February 1954, to the largest Chinese member church with a request that the invitation be passed along to the other member churches. Word had reached Geneva that this letter had been received.

Dr. Visser 't Hooft said he would not discuss it in his report because the matter would come up later but one of the most significant results of Evanston was what was happening in South Africa. He also felt that contacts were again opening up with certain churches which had not been heard from previously for some time, namely those in Bulgaria and Roumania. The Orthodox Church in Russia had invited the Ecumenical Council in the Netherlands to send a delegation to Moscow and it was also hoped that a delegation from the churches in East Asia could visit the churches in China.

The new structure was beginning to function. The Ecumenical Action Division would come into full swing when the Rev. Francis House arrived. The new Study Division had gotten off to a good start. The new committee structure set up in Evanston would be rather complicated, but should prove very fruitful once put into operation.

Discussion on the General Secretary's Report

Bishop Oxnam asked what the chief negative reactions to Evanston had been. Dr. Fry mentioned the articles which had appeared in the organ of the United Evangelical Action . They painted a completely distorted picture of the Assembly saying that the World Council of Churches was engineered by a few, that the Assembly was only a front and that those few were trying to build a new Rome. The unfortunate part about this type of publication was that it was difficult to counteract and to reach its readers. Asked what the Roman Catholic reaction had been Dr. Visser 't Hooft said that the French Roman Catholic press had been particularly well informed and positive in its reporting. In other cases the reports had been much less objective. Dr. Visser 't Hooft said several people on the Committee had been extremely helpful in making Evanston known, Bishop Barbieri in Africa, and Bishop James in Yugoslavia, for example. Mr. Dagadu said that the interest in Evanston had been very great in the Gold Coast. There had been a meeting chaired by high civil dignitaries. People there were trying to relate Evanston to their own religious and cultural situation. Dr. Payne said the Baptists in Russia were studying the Evanston documents.

8. Report on the Work of the Division of Studies

Dr. Bilheimer said that the new structure had met a real and growing enthusiasm on the part of the staff. Correlation had only begun but there had been interesting discussions with people on the Ecumenical Action and Inter-Church Aid Divisions. He felt

particularly that it was a blessing to have Faith and Order integrated into the whole study programme as the entire work of the Division was ultimately concerned with the unity of the Church and in turn influenced the Faith and Order deliberations. He reminded the Committee that the IMC was now in the Division, particularly through the Department of Missionary Studies, but also that the Division as a whole was the Division of Studies for the IMC. A five day staff meeting at Bossey, at which Dr. Ranson, Dr. Bingle, and Mr. Nielsen, had met with the Geneva divisional staff, had proved very helpful. It was also significant that the three strains of ecumenical development now met and converged in the Study Division.

Dr. Bilheimer referred to a document prepared for the Committee. It was a brief outline of work which the staff had prepared growing up out of the recommendations of the Evanston committee on the Study Division. The important thing was to interest as many people as possible in the study work of the World Council. The document as presented contained the elements which appeared to be of highest priority. Specific action was sought at three points:

a) The Executive was asked to approve the long-range Assembly follow-up programme as follows:

(i). A two year programme, under the General Secretariat, to secure replies from the churches, looking to a report on the result to the Central Committee in 1957.

(ii). A letter to member churches now, initiating the effort. Related letters to Assembly delegates and to national Christian councils requesting their help.

(iii). Report to Central Committee in 1955, and second letter to member churches following the Central Committee meeting.

(iv). Follow-up through visitation and correspondence as necessary.

(In addition Dr. Bilheimer submitted a draft letter to the member churches together with a series of questions based on the several Assembly section reports.)

b) In particular he referred to an item concerning the proposal that the Department of Church and Society should give a high priority to the Christian responsibility in and for under-developed countries, which read as follows:

"An extensive study is proposed, in cooperation with the Division of Inter-Church Aid and Service to Refugees, the CCIA and other WCC departments on Christian responsibility for under-developed areas and peoples in the present world scene."

c) Dr. Bilheimer then read a passage from the last page of the document concerning a main theme or leitmotif of the Division. It ran as follows:

"Do the following paragraphs adequately sum up the work of the Division, and also provide substance for appropriate theological and Biblical inquiry?

What does the present programme of the Division add up to? George MacLeod of Scotland, speaking in America, has well summed up the single, great point which has been made in all forms of ecumenical study so far. The ecumenical movement, he said, 'is committed to no less than the assertion of the Kingship of Christ in all life.' This assertion is not new, nor is it in any sense an exclusive discovery of the ecumenical movement. Yet it is true that all the varieties of inquiry, conference and thought of fifty years of ecumenical development have served to show that the highest and most important claim of all is that Jesus Christ is Lord.

Our concern now, and the thread which runs through our present work, concerns the meaning of the Kingship for the Church and the world. The apostles affirm that Christ is the Lord over all things, that there is a cosmic dimension in this Kingship. In what way is Christ the Master of both Church and world? What does this mean for the unity, the ethical integrity and the mission of the churches now? What is the prophetic function of the churches? Do they only proclaim Christ's Kingship, leaving the world to respond? Do they also attempt to state a concrete ethic to meet the problems of the world's life? How must the churches exemplify in their unity and their moral character, the fact that Christ is Lord, the Kingship of Christ, which they proclaim? And what authority does the Church, and so the churches, derive from the commission to proclaim that Christ is Lord? However the question may be put, there is a point of tension, which in the current scene becomes particularly alive, in the relationship of Church and world, as both stand under Christ. The work of the Division therefore, is, in its different facets, directed towards the relation of Church and world under the Lordship of Christ."

In conclusion Dr. Bilheimer told of the plans for a Study Division Bulletin which would be published twice a year.

The Outline of Studies considered as a whole

Archbishop Brilioth was grateful that the Division was functioning and said he would like to stress the important role that Faith and Order played. He said that there was some misgiving among the older generation that Faith and Order might be swallowed up in the Division and he was grateful that it was working out so well. He asked what place the study of proselytism was going to have and Dr. Visser 't Hooft suggested that discussion on proselytism be postponed to another meeting when a whole evening session would be devoted to it. Dean Pope asked whether the requests for a study of anti-Semitism and a study of race were to be considered since they did not feature on the outline. Dr. Visser 't Hooft replied that the study of Israel had been referred to the Executive Committee and the proposal was to be set before it that the Joint Committee would deal with this. The subject of race would come up at the time of the discussion on the conference in South Africa.
Dr. Bliss referred to the paragraphs referring to the proposals for a main theme for the Division. She felt that there was a great danger in the use of the word 'world' as it was employed here.

The Evanston discussions had indicated different meanings that Christians gave to it. It was a key illustration of our confusion in communication. In the second paragraph 'world' was at times used to mean those outside the Christian Church and sometimes to include them. She asked that the wording be studied very carefully before it was submitted for final approval. Bishop Barbieri said he would like to see a study of Christian Education and Evangelism included in the work of the Evangelism Department as well as a study of Christian Evangelism and Family Life. Dr. Bilheimer said that the question was one of priority. Dean Pope said that perhaps these topics might be included in the subject of study listed as 'The Evangelistic Task'.

Dr. Hromadka spoke of the eschatological implications of the main theme at Evanston and felt that it had had a very fortunate result in clarifying ecclesiology. He was uncertain whether this eschatological emphasis would be continued in the life and thought of the World Council. He felt that there was a tremendous response to it and urged that it be continued. Dr. Visser 't Hooft said in reply that perhaps the staff had taken too much for granted that it would remain the basis of all World Council thinking. It would certainly undergird it all. Dr. Bilheimer said he had felt that it was behind the paragraphs which he had read concerning the main themes of the Division but that perhaps it needed to be made more explicit.

Evanston Follow-Up

Speaking of procedure Dr. Payne expressed doubt of sending letters to the churches now and again approaching them at the time of the Central Committee. Dr. Bilheimer replied that they were very much needed now and that certainly something would need to go out at the time of the Central Committee. Dr. Fry suggested that a reference to this Evanston follow-up could be included in an omnibus letter sent out to the churches at the time of the Central Committee. Dr. Blake stressed the importance of sending such letters at once if they were to get to the responsible bodies of the churches. After further discussion it was

AGREED: that no action should be taken now about sending a second letter and that the words 'and second letter to member churches following the Central Committee meeting' in the proposal submitted, should be omitted.

Dr. Pope asked what was to be expected of the denominational official who received the letter. Was he to make his own observations or was he to get his official body to take action? Dr. Bilheimer replied that the churches would no doubt handle it in different ways. Bishop James felt that one should not speak of the 'reactions' of the churches because it sounded too negative. Dean Pope asked if the World Council had any right to ask for 'reports' from the churches. Dr. Visser 't Hooft said that the resolution passed at the Evanston Assembly did in fact ask the churches to 'report back to the Central Committee' but that the word 'report' as used here did not signify in any sense the report of an inferior to a superior body. Dr. Hromadka asked whether the churches were to reply individually or could reply collectively; in Czechoslovakia the churches had started a collective study. Dr. Visser 't Hooft replied that the churches would be written to separately but that nothing was to prevent them from making a joint report. The Bishop

of Chichester cautioned against too much haste. The Church of England had postponed hearing the report of its Evanston delegates until the printed report was available. He urged a more gradual approach. It was then

AGREED to adopt this procedure for approaching the churches (see quotation above, page 5) with the changes made in the wording.

Church and Society

Turning to the priority to be given in the work of the Department on Church and Society, Dr. Blake said there had been some discontent with the use of the words 'under-developed countries'. Archbishop Brilioth asked whether this study would be related to the UNESCO and UN activities. Dr. Bilheimer replied that Dr. Fagley had been in close contact with these organizations and had gathered much useful information which would serve in the study. Dr. Bliss said this study, if undertaken, needed a great deal of 'theological pin-pointing'. There was much superficial truth in a great deal of the thinking being done in this area. The churches needed to challenge the unquestioned assumptions of the secularists, for example the bland assumption that it is always right to save lives. In short what was needed was a deeply theological enquiry which would be brought to bear upon very practical matters. It was then

AGREED that the Executive Committee suggest to the departmental and divisional committees that the Department on Church and Society should give high priority to a study of the Christian responsibility for under-developed areas and peoples in the present world scene.

Mr. Dagadu said he would like to see it specifically mentioned that the study be carried on in consultation with the national councils in the under-developed areas. Dr. Fry said that that of course was understood. To put it specifically would make it appear that this was not the case with some of the other studies undertaken.

Dean Pope suggested that the mandate of the Executive Committee be construed as being a 'nihil obstat'. Dr. Visser 't Hooft said that in fact what the Executive Committee was asking was that it should be put on the agenda of the departmental and divisional committees. Dr. Cooke suggested that the IMC should also be kept very much in the discussion.

The Christian Attitude to War

The Bishop of Chichester said he felt that another study much needed was one of moral principles. There was much pressure on the churches to say something about nuclear weapons. He felt that the situation now created made possible a new approach to the study of peace and war especially in relation to the international ethos. He realized the importance of the work of the CCIA in concrete situations but felt that it was necessary to go behind this to more specifically religious foundations. He felt that the World Council and in particular its Division of Studies could be of great service if it made more clear what was the responsibility of the people of God in this new situation. In short the question that needed

study was what does membership in the ecumenical Christian community in relation to the commandments of God in our time involve? Dr. Bilheimer felt that such a study would rightly fall under the aegis of the Division of Studies but asked Dr. Nolde's opinion. Dr. Nolde agreed and said it would be of great help to the CCIA in providing the basis for its work. Dr. Visser 't Hooft then said that in fact reference had been made to a study on peace and war in Evanston. Many had expressed the desire for a wider discussion of peace and war and this perhaps was the right time to do it for many new aspects had appeared. It was suggested that a small group might be gotten together to study whether a new approach might now be possible. Christian and ecumenical conversations were called for because Christians were divided on this point and therefore the World Council should be sponsoring discussion. It was then

AGREED that the Bishop of Chichester be asked to prepare a suggestion which was to be passed on to the divisional committee.

At a later time the Bishop of Chichester's wording was ACCEPTED as follows:

> The need for a fresh consideration of the Christian attitude to war, in view of the recent developments in the field of nuclear weapons: - this theological inquiry is specially concerned with the attitude of the People of God as such, the quality of life demanded of those belonging to the People of God, and the implications of this quality of life for Christian thought and action in regard to modern war.

Mr. Dagadu asked whether a study was being made of the relation between Christians and those of other religions and said that guidance was needed in certain areas about how much Christians should cooperate with those of other religions and mentioned in particular the problem of Islam in his own country. Dr. Visser 't Hooft pointed out that this was really a problem for the Department of Missionary Studies and suggested that the IMC be asked to keep this problem in mind. Bishop James pointed out that there had been collaboration between Roman Catholics and Moslems in Egypt and mentioned the conference which had been held in April in Beirut between Christians and Moslems. Dr. Goodall said that the IMC was very much concerned about this problem and recognized that the issue of church and state relations was involved. The Department of Missionary Studies would certainly need to think it through in cooperation with the Division of Studies. Dr. Fry proposed that the subject might also be considered by the Joint Committee and come before the Division of Studies committee.

Main Theme for the Division

Dr. Bliss referring again to the document before the Committee, in particular to the paragraphs on the proposal for a divisional theme, felt that it all needed much deep and more careful study. There was a danger in trying to bring all interest

under one overall heading. She felt a 'profound malaise' at the idea of developing such a main theme. Dr. Niemöller expressed agreement with Dr. Bliss and said in fact that these paragraphs were trying to cover one of the deepest problems of Christianity. Dean Pope said he agreed with the comments but that that served to indicate the importance of the study. Dr. Visser 't Hooft suggested that the Executive might wish to say that the suggestion needed to be made more specific but that this was the right area in which to proceed. Dr. Blake expressed concern lest the topic be made too specific and suggested that the main theme of Evanston should be kept in mind. Dr. Hromadka drawing attention to the studies going on in his own country said he hoped that national groups would be consulted. There was a need for the study to be both soundly theological and yet concrete. Bishop Barbieri was chary of the use of the word 'Kingship'. Dr. Fry suggested and it was

AGREED to pass the proposal for a main theme for the Division of Studies on to the staff and the divisional committee with a record of the comments made by the members of the Executive.

* * * * *

The discussion then reverted to the procedure to be taken in requesting the member churches to follow up the Evanston reports. Dr. Payne noted that the document of suggested questions did not include any of the basic ones about the cooperation of men and women and suggested they be included in the questions related to the Assembly report on the Laity. Dr. Bliss wondered whether it was proper to ask questions at all. The fact that 'Evanston speaks' had included questions was confusing. Dr. Bilheimer said that the questions included in 'Evanston Speaks' were intended primarily for local discussion groups. Those picked out to go to the churches really were an attempt to state the unsolved problems. He was afraid that if no questions were asked there might be no answers. Dean Pope wondered who would be expected to answer these questions. Certainly the officer of the denomination who received the letter could not be expected to do so. He suggested that the questions to be asked should be much more simple and not so substantive, for example, "Which reports found the most reponse in your church?" etc. Dr. Blake said that his church received so many similar questions that it was difficult to know how to handle them. Dr. Fry suggested that it might be made clear that these questions were only illustrative. Bishop Oxnam favoured keeping the questions and hoped they would be referred to the legislative bodies of the churches.

9. Preliminary Discussion on Future Meetings

Dr. Visser 't Hooft suggested that since a subcommittee would be meeting to make suggestions on the time and place for future meetings of the Executive and Central Committees and the third Assembly, as well as to make suggestions for the themes of the summer meeting of the Central Committee, it might be well to have a preliminary discussion to guide that subcommittee. Specific invitations had been received for the Central Committee to come

to Norway, Hungary, Scotland and Australia. Two other regions had also been mentioned: the Near East and Latin America and invitations had been received asking that the Assembly come to Japan and the Island of Rhodes. In planning the meetings of the Central Committee it would be necessary to keep in mind the meeting of the Assembly. If it were impossible for the Assembly to meet in some of the places to which it had been invited, the Central Committee might well do so. The final decision on the place of meeting of the Assembly as well as the Central Committee's meetings could of course only be taken by the Central Committee itself. Four factors needed to be kept in mind in planning the meetings of the Central Committee:

i. Only tentative plans could be made in any case because of the changes in the world situation.

ii. The interests of various regions and confessions must be kept in mind.

iii. Financial questions.

iv. The divisional and departmental committees would probably need to meet in the same place.

Bishop Oxnam asked whether the desire to have the Central Committee meetings in some of the 'far off' places would be met by having the Executive Committee meet there. He cautioned against being too indefinite. Most members of the Committee needed to make their plans a long time in advance. Dr. Fry suggested that the plans of confessional groups should also be kept in mind.

With regard to the theme of the Central Committee for 1955 Dr. Visser 't Hooft said the staff was making two proposals:

i. The various meanings of 'unity' and the 'unity' which the World Council seeks to promote.

(This would not be merely a re-statement of the Toronto statement nor a repetition of what Faith and Order was doing. The World Council was frequently speaking of 'unity' without ever defining what it meant by the term. In its membership there were a great many conceptions of what 'unity' was. The World Council might say that it had no specific concept of 'unity' but by its very actions could not help playing up certain aspects of it.)

ii. The Christian view of international solidarity and its implications.

There were three aspects of this theme: (1) The Inter-Church Aid work of the World Council, (2) The problem of Under-Developed Areas, (3) The International Ethos.

Speaking on the second theme suggested, Sir Kenneth Grubb said that the word 'solidarity' was, he felt, practically meaningless. There were two possibilities for discussion: What was the distinctive value of the solidarity involved in the ecumenical community as such and whether there is really an ecumenical sense of responsibility internationally. Dr. Bliss felt that the two things were actually closely related.

One could not say much about international solidarity without becoming immediately involved in the unity of the Church. Bishop James suggested that the two themes might be entitled 'The Church's View of International Brotherhood'. Speaking of the place of meeting Dean Pope said he had reports which led him to believe that it would be impossible to hold an Assembly in Japan. He hoped however that consideration could be given to holding some meeting in Africa. A short discussion followed on the advisability of attempting to hold the third Assembly in Asia.

10. Report of the Division of Ecumenical Action

Dr. Mackie said he had been keeping the interests of the Division in mind until its Director, the Rev. Francis H. House should be able to take up his duties. There had been as yet no meeting of the committee of the Division. Everyone would recognize that there had been only lukewarm commendation of the divisional set-up at Evanston. The Division did draw together new elements and some of the supporters of the departments felt that their interests might be swallowed up in the larger whole. There had been a successful meeting of the staff of the Division and the departments at Bossey. Dr. Boegner, as Chairman of the Divisional Committee, was showing great interest in the plans. From the staff discussion it had been felt that the Division might be identified as concerned for the wholeness of the Church. It was concerned with contact and communication and so needed to work out its relationships with the Department of Information and also to gear its work in with the Division of Studies. He then reported on the four departments concerned as follows:

The Ecumenical Institute had seen an improvement in its staff situation. Dr. H. Wolf had accepted the invitation to become Director of the Institute and had already made visits to Geneva. Dr. R.S. Paul had accepted the post of Assistant Director and was now at Bossey. A third member of staff needed to be found. The third session of the Graduate School had proved to be gathering the best group yet enrolled and the curriculum had been improved. One problem had arisen in that the guiding body of the Institute was the Departmental Committee which would be meeting only next summer. No legitimate body had been created to deal with the day to day affairs of the Institute. Dr. Bliss, Prof. H. d'Espine and Prof. Wolf, had already met as a sub-committee and Dr. Mackie hoped that the Executive Committee would agree that the sub-committee meet again before the full meeting of the Departmental Committee at Davos in July.

The Department on the Cooperation of Men and Women in Church and Society. Dr. Mackie said that there were two problems involved in the work of the department. One was implied in the title, i.e. working towards a closer cooperation of men and women in church and society. (In this respect the World Council itself needed to look at its own committees and personnel). The other was keeping in touch with the women's movements in the churches. He mentioned three specific concerns of the department:

i. The recognition of the great expectation that women had in the World Council of Churches.

ii. The very meagre interest on the part of men in the problems of cooperation.

iii. The tendency of the traditional type of woman's work on the parish level to lose meaning today.

There was also a proposal that Mlle Barot should have a colleague on the departmental staff.

The Department on Work for the Laity. Unfortunately no successor to Dr. Walz had been found and Dr. Walz had agreed to carry on from his new post in Fulda.

The Youth Department. The Rev. B.T. Molander had become Executive Secretary of the department, and the Rev. P. Potter had arrived. The Youth Department had been holding discussions with the other departments in an effort to include their interests in its own work with youth. There would be a conference of youth leadership in the Near East. Mr. Perkins was living in that area for three months visiting the youth. As far as work camps were concerned the Youth Department was not concerned to create more work camps but rather in turning them more and more over to the churches in the countries concerned, and in pioneering in new areas. Dr. Mackie then called attention to the fact that the youth secretaries of the WCC, WCCE, YMCA, YWCA and the WSCF had made proposals at a meeting of the general secretaries of these bodies on December 13th, 1954, as to the position which the youth secretaries of those bodies should take in a meeting which they might hold with the secretaries of the World Federation of Democratic Youth.

There was considerable discussion about the advisability of such a meeting taking place. Several members requested further information. One member of the Executive Committee expressed the desire that his objection to the holding of the meeting with the WFDY be recorded. The Executive Committee did not however desire to take any action on this and merely received the notice that such a meeting might take place.

11. Associated National Councils

Dr. Visser 't Hooft explained that according to the decisions of the Evanston Assembly on Structure and Functioning certain national councils of churches would need to be made associated councils and he quoted from the relevant passages in the Structure and Functioning Report. He then presented a list of known national councils. The time had come to begin discussion and conversations with a view to association of some councils. He suggested that the procedure might be to write to every member church in the country in question and then write to the national council of churches and ascertain whether the criteria set forth in the Rules were met. This was a complicated procedure and work needed to be begun at once. For the summer meeting in 1955 it would be wisest to make ad hoc invitations to certain national councils to send consultants to the Central Committee.

Dr. Visser 't Hooft then called attention to a preliminary list, that had been prepared by the staff, of councils that seemed to comply with the requirements for association. Dr. Goodall spoke of the relationship which might exist with missionary councils in ' sending countries ' and said that he felt the best procedure would be to encourage closer relationships with the national councils of churches in those countries and to suppose that adequate representation of these missionary councils was in fact made through IMC channels. As to 'associating' national councils in 'mission lands', he felt that caution was desirable. He hoped that Africa might find a place on the list of councils to be associated.

Dr. Payne (in the chair) then proposed that the list suggested by the staff of prima facie cases be considered as the beginning of a process. The Committee noted that there were omissions and no doubt the World Council would wish to explore the possibility of other councils being considered. It was agreed that Ceylon be added to the list. Archbishop Brilioth said he hoped consideration might be given to the Ecumenical Council of Norway and the Ecumenical Council of Finland, since the Swedish council was already mentioned. Dr. Visser 't Hooft pointed out that the Swedish council was somewhat different than the other two in that it included more than one member church in its membership and seemed better to fulfil the criterion of stability. Mr. Dagadu asked that the case of Sierre Leone be considered. Dr. Cooke, speaking of procedure to be followed, suggested that rather than directly inviting the national councils it might be more appropriate to promulgate the criteria which had been set down in the Rules at Evanston and leave the initiative to come from the national councils. Dr. Visser 't Hooft said that seemed wise, that the Secretariat should not invite but rather call attention to the fact that the possibility for national councils to become associated now existed. Dr. Fry pointed out that it would be rather misleading if such a letter of information were sent to all the national councils listed and Dr. Cooke replied that an approach should only be made to the councils on the short list of prima facie councils. It was then

AGREED: that a letter of information be sent to the following list of councils, not as an invitation, but as information, leaving the initiative to the councils concerned:

Australia	Australian Council for the World Council of Churches
Canada	Canadian Council of Churches
Ceylon	National Christian Council of Ceylon
Denmark	Danish Ecumenical Council
France	Fédération protestante de France
Germany	Arbeitsgemeinschaft Christlicher Kirchen in Deutschland
Hungary	Hungarian Ecumenical Council
India	National Christian Council of India
Indonesia	Council of Churches in Indonesia
Italy	Federal Council of Evangelical Churches in Italy

Japan	National Christian Council of Japan
Korea	National Christian Council of Korea
Netherlands	Ecumenical Council of Churches in the Netherlands
New Zealand	National Council of Churches in New Zealand
Sweden	Swedish Ecumenical Council
United Kingdom	British Council of Churches
United States	National Council of the Churches of Christ in the USA

Dr. Visser 't Hooft then noted that no council would be related as an associated council until the Executive or Central Committee had agreed. Bishop Barbieri then raised the question about councils like that of the River Plate which could not be said to be made up of member churches, but which included parts of the constituency of several member churches. Dr. Visser 't Hooft replied that he felt such a council, if it met the other criteria, would be eligible. Dr. Goodall expressed himself in favour of a great fluidity, especially in approaching national Christian councils in Asia and Africa. In Central Africe for example it might be best to wait to see if there were a national Christian council for the incipient Central Africa Federation. Dean Pope said he hoped at least one African council could be included and Dr. Visser 't Hooft suggested that the staff be asked to study the question of Sierre Leone and the Gold Coast to see if they met the criteria.

12. Recommendations of the CCIA

Sir Kenneth Grubb reported for the CCIA. He had accepted an invitation to become a British delegate to the 8th Assembly of UNESCO. At the meeting the USSR and Eastern Europe had been present in strength. This opportunity had helped him to see how the CCIA's work looked from the view point of the inter-governmental agencies. He noted the great interest that the Vatican had in UNESCO, having sent five observers to this meeting. Africa had been particularly in the minds of the delegates.

Sir Kenneth said that in the near future he and Dr. Nolde would go to Rome, Athens and Cyprus to discuss the question of Cyprus. In the late autumn he would begin a journey to the Far East, Australia and New Zealand.

Dr. Nolde told of the way the Evanston documents on international affairs had been circulated to the delegates of the United Nations Assembly. There had been considerable appreciation expressed on the part of the delegates. The CCIA had continued to send a memorandum to the United Nations delegates showing the positions of the churches on the various points of the Assembly's Agenda. He noted that the delegates were increasingly using this memorandum and made frequent references to it in their speeches. The CCIA was concerning itself with religious freedom and in particular with the way in which it was being written into domestic constitutions. It had been concerned with the situations in Colombia and Indonesia. There was reason for encouragement that the USSR had now agreed to proceed with the discussion of disarmament on the basis of proposals from the United Kingdom and France which it had earlier refused. In the debate on South Africa there had been many references to the churches. CCIA also had an important

role to play in bringing the Christian delegates from various countries into contact with one another. Dr. Nolde then called attention to the resolutions which CCIA had been asked to draw up on the subjects of Formosa and East-West meetings. These resolutions were then moved by Bishop Barbieri and the Bishop of Chichester.

a) Discussion on the Resolution on Formosa

Dr. Niemöller expressed some doubt about the wording originally presented in which it was stated that the Executive Committee sought agreement on 'the relations between Formosa and the Mainland of China'. He felt this prejudged the issue in favour of the United States view. He suggested the term 'the Formosa problem'. Dr. Nolde replied that the original wording had been an attempt to be an unambiguous as possible and not to prejudge the issue. Dr. Payne suggested turning it around to 'the relations between the Mainland of China and Formosa'. The Bishop of Chichester suggested the term 'status of Formosa'. Sir Kenneth Grubb suggested that it be worded 'agreement on the status and position of Formosa'. Dr. Baillie said that if 'relation' were used instead of 'relations' the point would be quite clear. The Committee then

AGREED on the wording 'the status and position of Formosa in relation to the Mainland of China'.

It was then

AGREED to adopt the first resolution.

b) Resolution on Europe

Considering the first draft of the resolution on Europe, Dr. Niemöller felt that the paragraph then numbered iii referring to conversations already proposed between churchmen in Western countries and those of Eastern Europe be placed first. The recommendation concerning a meeting of Christian leaders from East and West then should follow. He felt that the Executive Committee should not mention specifically a conference held of exclusively Western Christian leaders although it would be understood that such a conference would be held. It was hard, he said, for the German Church to know where it stood because part of its constituency was in the West and part in the East. Sir Kenneth Grubb said that the CCIA was not the initiator of this proposal. The suggestion had come from the October meeting of the Committee on Christian Responsibility for European Cooperation (CCREC). This committee had recognized that there needed first of all to be a meeting of minds of people living in Western Europe in the same general political situation. The suggestion seemed to be that the CCIA should work together with the Division of Studies in promoting this discussion. He felt there was a danger in extending the circle too far at first. He however agreed that the paragraphs could well be re-arranged and that the CCIA and the Division of Studies could be asked to give support for such conference as might be proposed in the future. Dr. Blake called attention to the rather doubtful distinction between church leaders and Christian leaders. Dr. Visser 't Hooft said that there was a

definite ambiguity but that it was generally understood that 'Christian leaders' referred to men of responsibility in their countries and 'church leaders' to definite representatives of churches. Dr. Baillie asked whether there were Christian leaders in this sense from Eastern Europe. Dr. Hromadka said he agreed with Dr. Niemöller that it was unwise to mention the calling of a purely Western conference. Sir Kenneth Grubb said that CCREC had proposed a conference of Western European Christians but did not feel that it was in a position to call one itself and therefore wanted the World Council to do so. It wanted the World Council of Churches and the CCIA to call a conference of Western European Christian leaders to ascertain what the general thinking was. Dr. Rees pointed out that what was ultimately wanted was reconciliation but that the reconciliation needed was between Christians in different political environments. Dr. Nolde said that the CCIA had been reluctant to work in this field and it was not clear how a conference like this could be organized. It had been hoped that the Swiss CCIA might be the convening body but this had not proved possible.

There then followed considerable discussion about the order in which the resolution should be presented. Dr. Visser 't Hooft said there needed to be some authorization given if the WCC and the CCIA were to sponsor a meeting of Western European leaders. It was then

AGREED that such authorization should be given under a general resolution to the effect that prior to an East-West meeting the CCIA and the Division of Studies should 'assist in the organization of regional conferences'.

Dr. Nolde pointed out that the various conferences proposed needed to include American representatives if they were to be realistic.

At a later point the entire wording of the statement, including the two resolutions, was adopted as follows:

The Executive Committee had noted the report of the CCIA on its activities to give effect to decisions taken at the Second Assembly of the World Council of Churches and on its continuing programme dealing both with long-range problems and with immediate critical international issues. In accepting this report the Committee desires to encourage the continuation of the CCIA programme in its varied aspects, but expresses the view that two issues - the situation in Formosa, and certain aspects of the problem of Europe arising out of the Paris Agreement - are of such urgency as to call for special reference. Accordingly,

I. With respect to Formosa, the Executive Committee

(i) requests the CCIA to give special attention to this problem, emphasizing relevant principles enunciated at Evanston and by the CCIA, such as:

a. The need for patience and restraint in seeking a just solution.

b. Caution against the risks of unilateral action.

c. The importance of utilising to the fullest extent facilities for mediation and arbitration through the United Nations or by such other means as are in harmony with the principles and purposes of the United Nations Charter.

d. The possibilities inhering in the use of the United Nations Peace Observation Commission.

(ii) expresses the hope that, upon the effection of a cease-fire in such a way as to ensure adherence to its provisions, serious effort will be made to reach longer-range agreement on the status and position of Formosa in relation to the Mainland of China in the framework of the total world situation.

II. With regard to Europe, the Executive Committee welcomes conversations already proposed between churchmen in Western countries and in those of Eastern Europe, and trusts that the results of these and other discussions may be available to such conferences as may be held in the near future for the furthering of mutual understanding.

The Committee looks forward to the convening of a major conference in 1956 under the auspices of the Division of Studies and the CCIA to deal with the Evanston reports of Sections III and IV, and to include representatives of the churches in Eastern and Western Europe, the United Kingdom and America.

As a further step in consideration of the European problem and, particularly in view of the fact that the Paris Agreement yet to be ratified involved issues of great importance on which Christians take different positions, the Committee also recommends that the CCIA in consultation with the Division of Studies, should encourage conversations between churchmen of Western Europe, Eastern Europe, and America to consider Christian responsibility in the new situation, and, as may be required in response to requests, should assist in the organization of regional conferences.

13. South Africa

Report on the Interracial Conference in Johannesburg

Dr. Cavert presented his report on the Interracial Conference in Johannesburg, which is attached as Appendix A. Dr. Goodall, who had also attended the conference said he had been in South Africa at the same time as the delegates appointed by the Archbishop of Canterbury and had also visited Nairobi for a few hours. Speaking of the Johannesburg Conference, he made a few comparisons with the Pretoria Conference which had been held a year earlier and which had included only members of the European churches. Only two synods of the Dutch Reformed Church had sponsored the Johannesburg Conference: those of the Cape and the Transvaal. It had not been known until the last moment whether the conference would actually take place. Dr. Brink had said that if the churches were able to

meet in Amsterdam and Evanston, they must also be able to meet in their home land. The emphasis was that the conference had not been to make a demonstration but to 'bear one another's burden'. Most of the African delegates were pastors and there seemed to be a dearth of real leadership among them. The conference did not, in his opinion, return to the issues which were discussed a year earlier at Pretoria. The main result was that a Continuation Committee had been set up. There was the likelihood that a pattern of church cooperation would emerge and a more comprehensive council of churches might ultimately develop. The churches in South Africa were in an agonizing situation. Dean Pope asked whether there were any funds available for specific work of the World Council in the field of race. Dr. Bilheimer called attention to the recommendations in Dr. Cavert's report. There were no specific plans as yet. The Committee then

AGREED that Dr. Cavert's suggestion that 'the Division of Studies be requested to make the relation of the Church to racial problems a subject of continuous concern and to designate some member of the staff to whom any churches can look for information of world-wide scope and the kind of guidance that comes from a cumulative knowledge and understanding of the whole field', be referred to the Division of Studies Committee at its meeting in Davos in July.

Dr. Cavert suggested and it was

AGREED to adopt the following resolution:

> The Executive Committee of the World Council of Churches has learned with deep interest of the important conference, held in Johannesburg, Dec. 7-10, 1954, attended by representatives of the Afrikaans-speaking, the English-speaking and the Bantu Churches. The Executive Committee is especially gratified at the decision to create a Continuation Committee as a medium of consultation and cooperation among the churches in common problems.
>
> The Executive Committee desires to record its appreciation for the invitation extended to the World Council of Churches and the International Missionary Council to have consultants at the Johannesburg Conference. The opportunity thus afforded for first-hand contacts with leaders of the South African Churches has served to widen the World Council's acquaintance with and understanding of problems of ecumenical concern.
>
> The Executive Committee expresses the readiness of the World Council to keep in continuous touch with the South African Churches and to cooperate in any helpful ways in furthering the process of ecumenical conversation and action.

14. Report of the Division of Inter-Church Aid and Service to Refugees

Dr. Mackie reported for the Division calling attention to the letter of Dr. Chandler on Migratory Service Programme which had been circulated to the Committee (see Appendix B).

As a result of the work of the Service to Refugees nearly 10,000 people had been able to find new homes in 1954. One of the most gratifying results had been that 400 old people had been settled in Christian institutions in Europe. Dr. Mackie then called attention to the deficit in the budget of the Service to Refugees. The Service was always a perilous enterprise and depended on countries being kept open to the admission of refugees. The delays in the US Programme were financially disastrous. The Division was now seeking to pass some of its work on to the churches in the areas concerned. It was hoped that the German churches would be able to help the Orthodox Churches living in their midst. Speaking of the development of the new programme of Emergency Aid, Dr. Mackie noted of the meeting that had been held with American church leaders in the USA. The problem was how to coordinate ecumenical giving and receiving in Asia and Africa. There was some reluctance on the part of the older bodies against coordination but at the same time pressure for it in Asia and Africa. The World Council had entered into the field of the distribution of surplus commodities and Dr. Reginald Helfferich had been sent to study the possibilities of distribution. In the whole area of its Emergency Aid Programme the Division was endeavouring to cooperate with the Division of Studies in an examination of the problems of the so-called 'under-developed countries'. The Division had discovered that it could not just give aid without reflecting on the bearing that that had on the life of the churches in the countries concerned. The Administrative Committee of the Division had recently agreed to accept responsibility for aid in rehabilitation in Kenya. Miss Lacey had made a journey there on behalf of the Division and an appeal would be made. The Division had agreed to pay a part of the salary of the secretary of the National Christian Council, Dr. Morrison, so that he would no longer be receiving anything from government sources. Dr. Mackie concluded by referring to the situation in Hong Kong, saying there was a great lack of cooperation among the various bodies at work. The Division was prepared to send funds if coordination could be secured.

15. Report of the New York Office

Dr. Cavert reported on the work of the Conference of USA Member Churches. The Conference consisted of those persons who had been appointed to Evanston by the member churches in the USA. Its executive committee was composed of the American members of the Central Committee plus one delegate from each church not represented on the Central Committee. It was in a sense a sub-committee of the Central Committee.

As a result of Evanston the National Council of the Churches of Christ in the USA could now be said to stand squarely behind the World Council. It had already taken on the responsibility of the educational follow-up of the Assembly and had prepared study courses to be followed in the churches. Therefore the US Conference was left with only specific tasks:

a) In the realm of Faith and Order the US Conference planned to call a meeting in 1957 with the title "The nature of the unity we seek". Funds would be secured from outside the budget of the Faith and Order Commission.

b) The Conference was concerning itself with the proposal for an annual series of ecumenical institutes in various parts of the country.

c) The Conference was concerned for coordinating the work of the Division of Inter-Church Aid and Church World Service and effecting the collaboration required in the Emergency Programme for Asia and Africa.

d) In the realm of finance the Evanston Assembly had asked for an increase of 25% from the member churches and it was clear that the American churches would come close to raising that amount in 1955 and would meet that quota in 1956.

16. Bishop Barbieri's Visit to Africa

Bishop Barbieri had visited Portuguese Africa after the Evanston Assembly. He had been sent by the Methodist Church but also considered it an opportunity to represent the World Council of Churches. He had seen the Governors General of Mozambique and Angola. He had hoped by his visit to help to ease the relations between the Protestant Church and the governments in these areas. He felt that the Portuguese government had done little for the African people. Protestant missions were recognized by the government but Protestant churches were not. Some regions were closed to Protestant mission work. The activity of sects in general caused Protestants to be blamed for dividing people into groups. He hoped the World Council would support the new National Christian Councils and especially encourage the sending of missionaries from Portugal and Brazil. Little could be done through the United Nations in these areas since the government refused to recognize them as colonies, claiming that they were part of the Portuguese national territory.

17. Assembly Procedure

~~Bishop Barb ieri had~~
Dr. Visser 't Hooft submitted a document which gathered together some of the comments which had been made about the procedure of the Assembly. There were, he said, three basic problems which needed to be studied.

(i) The manner in which basic theological subjects were to be dealt with by the Assembly.

(ii) The relation between the preparatory work done in advance of the Assembly and the work done at the Assembly itself.

(iii) The question of the Rules of Procedure which had seemed to many to be unsatisfactory.

The Central Committee at Evanston had asked the staff to work on the problem but it was not clear what it wanted done. Bishop Oxnam suggested that a committee be appointed to draw up Rules. He felt that the Rules as they stood were not specific enough to guide a chairman. Dr. Bliss pointed out that the place of meeting needed to be taken into account.

There was considerable discussion about the way in which the study on Assembly procedure should go forward and suggestions were made that someone might study the Rules of international bodies and also the way in which church bodies carry on their business. The process of holding hearings was found to be helpful. Dr. Baillie suggested that the Assembly should study

documents prepared for it and only vote on specific resolutions coming out of those documents. Bishop Oxnam's motion that twelve people be chosen from the Central Committee to study Rules of Procedure was then ADOPTED and at a later time it was

AGREED that the following persons be asked to serve on this committee: The Rev. R.D. Say (Chairman), Prof. H. Alivisatos, Dr. P.O. Bersell, Bishop Fuglsang-Damgaard, Canon W.W. Judd, Bishop Hans Lilje, Dr. Pierre Maury, Mr. F.P. Miller, Bishop G.B. Oxnam, Prof. L. Pap, Mr. R.D. Paul, and Prof. W.S. Tindal.

18. Future Meetings

Dr. Niemöller reported for the sub-committee on future meetings. He explained that the committee was proposing that the Executive should meet in Australia in 1956 since it seemed financially impossible to have the Central Committee meet there and that the Central Committee in 1956 should meet in Hungary and if that proved impossible that it should go to Scotland. It suggested that the 1957 meeting of the Central Committee should be held in the USA since the Lutheran World Federation was meeting there. It further suggested that in 1958 the Central Committee go to Norway. The sub-committee was suggesting that as themes for the Central Committee meeting in 1955 the following topics be considered:

a) The various meanings of 'unity' and the 'unity' which the World Council of Churches seeks to promote.

b) International solidarity today - the specific Christian attitude to inter-church aid, the problem of under-developed countries, the ethos of international and interracial relations.

A. Meeting of the Third Assembly

There then followed a discussion on the place where the Third Assembly should meet in 1960. There was considerable feeling on the part of several members that it would be desirable to hold the meeting in Asia since this was a younger church area and another continent. Attention also was called to the fact that an invitation had come to meet in the Island of Rhodes. Many of the people who best knew the Asian situation felt that it was impossible to consider holding a meeting in the summer anywhere there. The suggestion was made that if Asia and Rhodes both proved impossible Germany might be considered since no major ecumenical meeting had been held in the country. As a result of the discussion it was

AGREED that the Executive Committee recommend that the staff make investigations, on the basis of invitations received and proposals advanced in the Executive Committee itself, as to a suitable location for the Third Assembly and that, in the light of their report, the Central Committee give directions as to further and more detailed investigation.

B. Invitation from Germany

Bishop Dibelius as President of the Council of the Evangelical Church in Germany and Dr. Niemöller as head of the Aussenamt, extended an invitation on behalf of the Evangelical Church in Germany to the Executive Committee of the World Council to hold its next meeting in that country. Dr. Payne received the invitation on behalf of the Committee and expressed the satisfaction felt by all at the invitation.

C. 1956 Winter Meeting of the Executive Committee

By a show of hands it was seen that a majority of the members of the Committee would be able to go to Australia for this meeting. It was

AGREED that the Executive Committee receive with gratification the invitation of the Australian churches for the Central Committee to meet in Australia but express its judgment that such a meeting was impossible and further agreed
that if the Australian churches expressed their willingness to have it, the Executive Committee should meet in Australia, February 6-10, 1956.

D. Meetings of the Executive and Central Committees

Discussion then followed on the other proposals of the sub-committee to be presented to the Central Committee in 1955. It was noted that the proposal of the sub-committee was that the meeting of the Central Committee in 1956 should be in Hungary and that only if that proved impossible should it be in Scotland. Dr. Baillie said he hoped that the Central Committee would meet in Scotland sometime before the Third Assembly. It was

AGREED that all of the proposals made to the Central Committee should be considered as tentative since much depended on where the next Assembly would be held and on the general world situation.

The desire was expressed by several members that the Executive or Central Committee should meet in Asia or Latin America. Dr. Fry said that he recognized the expense involved in meeting in some of these countries but said that it was important that a body of the World Council should attempt to do so. Bishop Oxnam questioned the sub-committee's recommendation of holding another meeting in Geneva. It was pointed out that the sub-committee thought it was a good thing for the Executive to meet every two years near the head-quarters where all of the staff could be present at its meetings. It was pointed out further that if the World Council waited too long to make its plans, other confessional and interconfessional bodies would be deciding without taking the World Council meetings into consideration. The World Council would do well to take the lead. It was then

AGREED that the following proposals should be submitted to the Central Committee at its meeting in 1955:

1956	
July 28 - Aug. 8	Executive and Central Committees Hungary (or Scotland)
	Divisional and Departmental Working Ctees -to be decided
1957	
Feb. 4 - 8	Executive Committee Geneva
July 30 - Aug. 7	Central Committee USA
1958	
February	Executive Committee Africa
July-August	Central Committee Norway (or Scotland)

The Executive Committee did not feel that it was possible to fix further dates and places but wished to note the following:

a) that early February should be reserved for the Executive Committee;

b) that late July and early August should be reserved for the Central Committee;

c) that the Executive Committee may desire to meet in Japan, and/or Latin America, depending on decisions regarding the Central Committee;

d) that the Central Committee may desire to meet in Rhodes or Asia depending upon the decision concerning the Assembly.

E. Themes for the Meeting of the Central Committee at Davos

Dr. Visser 't Hooft asked that authority be given to the officers to pick the speakers for the summer meeting of the Central Committee. Referring to the themes suggested for the Central Committee he felt they were rather too inclusive. Dr. Visser 't Hooft said that the staff had had in mind that the first theme suggested should receive rather thorough treatment by the Committee but that the second should merely bring about introductory discussion. Dr. Niemöller asked whether the Central Committee could really deal with a topic as wide as 'international solidarity'. Archbishop Brilioth said he would himself favour a theme of a more deeply religious nature and felt that the Central Committee needed to look at the religious currents of our time. Sir Kenneth Grubb repeated his earlier expressed opinion that the theme 'international solidarity' was misleading and suggested ' the inter-dependence of peoples.'

Dr. Visser 't Hooft pointed out that this subject implied nothing specifically Christian. Dr. Fry said he was also doubtful as to the second theme and suggested it be limited to inter-church aid and under-developed countries. Dr. Bliss felt that the idea of the

second topic needed to be spelled out much more specifically. She realized the importance of the topic and hoped it might bring about a contribution to Christian thinking in its encounter with the world.

Dr. Niemöller suggested that the Central Committee might devote itself entirely to a discussion on 'international solidarity' and omit a discussion on Christian unity at the coming meeting. Dr. Mackie spoke of the evangelizing power of the Evanston Assembly. People,had felt that something had happened and the World Council needed to consider seriously what God had given the Church in the ecumenical movement. Dr. Bilheimer suggested that there might be three speeches followed by discussions which would give a lead to the Study Division in its planning:

i. Inter-church aid and under-developed countries

ii. Christian solidarity and international affairs

iii. Christian solidarity and race

Dr. Bliss wondered whether it was agreed that the main theme should be on the various meanings of 'unity' which the World Council of Churches sought to promote. Dr. Visser 't Hooft replied that it was one of the areas in which the World Council had failed to come to grips with a problem which faced it. Members of the World Council meant different things when they spoke of 'unity' and therefore there was always a ground of uncertainity in all discussions on the role of the Council in this field. Dr. Cooke felt that the second theme would bring the Committee directly into the first. The challenge to disunity today was universal human need. Dr. Hromadka said that people in his country felt they were at the end of an ecumenical era. They had said all they could about their differences and now something new was needed but it was not clear what this new stage was. Bishop James hoped that there would be closer relationship between both themes and that they could be expressed in a more practical form. Dean Pope wondered it if were wise for the Central Committee to deal with the same topic which would later be considered by the American conference on Faith and Order. Dr. Baillie felt that the discussion on 'unity' was most important. The Central Committee needed to ask not only what 'unity' do we enjoy, but what 'unity' can we seek to enjoy within the framework of the World Council of Churches. Several members of the Committee, including Dr. Niemöller, Bishop Barbieri, Dr. Fry and Bishop Oxnam made suggestions as to the order and arrangement of possible speeches. Dr. Niemöller suggested that three special addresses be given under the general heading 'international solidarity' and that the General Secretary be invited to sum up and present its relation to the problem of Christian unity. Bishop Oxnam said he was impressed with the problem Dr. Visser 't Hooft expressed and felt that if only specific topics were dealt with this other topic would be lost. Dr. Bliss felt that discussion on Christian unity was so important that the Central Committee might not be ready at its 1955 meeting to handle it. She felt that the problem should be approached gradually and in specific stages. Dr. Cooke asked why the staff had chosen this problem and Dr. Visser 't Hooft replied that it was one of the basic problems of the World Council

and one that had been avoided. The Roman Catholic ecumenical thinkers had worked much harder on the problem than had those in the World Council's constituency. He agreed that there might not be time to prepare a statement immediately but the Central Committee should be asked to consider what the World Council really stands for. We are vague and so create misunderstanding. Experience had proved that when the World Council tackled a problem it received the guidance of the Holy Spirit. Dean Pope suggested that the three topics proposed under the heading 'international solidarity' might be treated in three sub-committees. It was then

AGREED that there should be two speeches in the realm of international solidarity, specifically: 'The implication of Christian unity for inter-church aid and assistance to under-developed countries' and 'the implications of Christian unity for areas of interracial tension' and that there should further be a presentation by the General Secretary of 'the various meanings of Christian unity and the unity which the World Council seeks to promote.'

It was further

AGREED that the address on Christian unity should be given priority and should come first in the Central Committee meeting.

Mr. Dagadu then expressed the desire that the Central Committee meetings should be so planned as to help the individuals in their own relations to Christ and in their contacts with people when they return to their homes. Dr. Payne replied that as official organs, the Executive and Central Committees inevitably were involved in machinery but that all those who had participated in their work earlier knew that it was a great spiritual experience. Bishop Dibelius said he hoped that in his opening address the General Secretary would not only give a theological interpretation of the problem of Christian unity but would also make clear to the churches of the world the extent to which Christian unity had been achieved in spiritual and practical ways.

19. Proselytism

Dr. Visser 't Hooft submitted a document which he had prepared on the subject of proselytism and religious liberty in the setting of the World Council of Churches. He suggested that the document be sent on to a committee which should be appointed. Dr. Fry raised the question as to why religious liberty was placed in juxtaposition with proselytism and felt that proselytism was rather a problem in relation to the unity of the Church. Archbishop Brilioth said he was grateful for the proposal that there be a sub-committee which would be divided into two committees and felt there was no objection from the point of view of Faith and Order, which had already had an enquiry group on the subject of proselytism. After discussion it was

AGREED that before the document was submitted to the Committee a paragraph should be inserted on ecclesiology and the problem of proselytism.

Dr. Bliss pointed out that the enquiry group had hoped that another term would be found instead of proselytism. Dr. Visser 't Hooft said that there seemed to be no other term available and that in a sense this term was useful since in itself it was part of the problem. Bishop James called attention to the use of the word 'evangelism' in the paper and said that Section II in Evanston had never applied the term 'evangelism' to activities among other Christians. He also wanted a clear understanding of what religious liberty meant when used in this context. It was then

AGREED: (i) that the Executive Committee appoint a committee of about fifteen people, including the seven members of the Enquiry Group on Proselytism of Faith and Order as a Committee on the Study of Proselytism and Religious Liberty in the setting of the World Council of Churches and ask this committee to report to the Central Committee through the committee of the Study Division;

(ii) that this committee should work through two sections or sub-committees:

a) one on the theological issues involved, reporting both to the Faith and Order Commission and to the Central Committee;

b) one concerned with fact-finding and with the practical aspects of the problem; (It is understood that the committee itself would decide which of its members should be members of sub-committee (a) and which of sub-committee (b)).

(iii) that the committee be instructed to keep in close contact with the CCIA and with the IMC concerning those aspects of the problem with which these bodies are specially concerned;

(iv) that this memorandum be revised in the light of criticisms and comments made by the Executive Committee and serve in its revised form as a first working paper for the committee;

(v) that the committee give opportunity to the member churches to submit to it any considerations or problems which they might want to submit;

(vi) that the committee be asked to draw up a statement and that a draft of this statement be submitted to the Central Committee at its meeting in 1956;

(vii) that the Study Division be instructed to accept responsibility for this study and that the General Secretary be asked to act as secretary of the committee.

At a later time it was

AGREED that the committee should consist of the Enquiry Group on Proselytism of the Faith and Order Commission, i.e.

The Rev. H. Hauge, Prof. G. Konidaris, Dr. R.B. Manikam, Dr. H. Meyer, The Rev. S.A. Morrison, The Rev. Principal J. Nørgaard, and Dr. John E. Skoglund

plus

Prof. G. Baez-Camargo, Dr. R.P. Barnes, Dr. Alford Carleton, The Rev. P.K. Dagadu, Prof. H.H. Farmer, Bishop James of Malta, The Bishop of Malmesbury,

and that Bishop Angus Dun be invited to be chairman.

20. Finance

The report of the Finance Sub-Committee was presented by its Chairman, Dr. Blake. There is set out below the report as presented by Dr. Blake followed by such discussion as arose at the Executive Committee meeting on each section of the report.

"a) Receipts and Payments for the Evanston Assembly

The Finance Sub-Committee examined the first estimate of receipts and payments for the Evanston Assembly. After including the expenditure on public relations in the U.S.A. and $6,000 for post-Evanston follow-up, total expenditure was estimated at about $353,900 whereas revenue totals about $338,800, so that the provisional figures indicate a deficit of about $15,100.

In 1952 and 1953, contributions received from member churches in the U.S.A. in excess of $240,000 p.a. were not credited to the General Budget but allocated to the Special Reserve and the Finance Sub-Committee felt that any excess in 1954 might reasonably be used to cover the deficit on the Assembly accounts. It was noted that the excess in 1954 was about $16,000 or roughly the amount of the deficit according to the provisional estimates. The Finance Sub-Committee therefore agreed to recommend:

> that the contributions received from member churches in the USA in excess of the objective of $240,000 should in 1954 be added to the revenue of the Assembly Budget.

The Finance Sub-Committee received a detailed list of the travel subsidies granted to participants in the Evanston Assembly from Assembly Budget funds and noted that this statement was of limited value because it represented only a very partial story, since many Assembly participants received assistance in their travel expenses from sources other than the Assembly Budget.

The final audited accounts on the Evanston Assembly will be received by the Finance Committee and the Central Committee at the summer meetings. "

The Executive Committee received the report and adopted the recommendation of the Finance Sub-Committee.

"b) First Estimate of 1954 General Budget Results

The Sub-Committee received full detailed first estimates of the expenses on the General Budget in 1954 totalling $345,263 but noted that it was forecast that the final total figure might be about $352,000 against the budget of $355,000.

Revenue was forecast at $350,000 comprising $315,000 from member churches and $35,000 from the Bossey Reserve. The Finance Sub-Committee approved the suggestion that in view of the 1954 financial position, the full budgeted amount of $35,000 should be withdrawn from the Bossey Reserve in 1954.

It was observed that the forecasts thus suggested the probability of a deficit of about $2,000 on the year's operations and the Finance Sub-Committee agreed to recommend:

i) that the deficit on the 1954 General Budget operations should be charged to the Special Reserve.

In the first five years after Amsterdam, there has always been a surplus on the General Budget sufficient to cover two items, namely the supplementary grant of $2,500 to CCIA and a deficit on EPS which in recent years has been some $1,000 per annum. In view of the fact that the 1954 General Budget accounts were expected to show a deficit the Finance Sub-Committee agreed to recommend:

ii) that in 1954 the supplementary grant of $2,500 to CCIA and the deficit estimated at about $1,000 on EPS should be charged to the Special Reserve.

c) Special Reserve

The amount in the Special Reserve at December 31, 1953 consisting of contributions by USA member churches in excess of $240,000 p.a. in 1952 and 1953 and a small allocation from the 1953 surplus on the General Budget, was Fr 92,418.91 or about $21,600. The recommendations on the foregoing items called for drafts on the Reserve for:

The Deficit on the General Budget 1954	about $2,000
Supplementary grant to CCIA 1954	2,500
Deficit on EPS for 1954	about 1,000
	about $5,500

In addition, it is possible that some small expenses not exceeding $2,000 might need to be covered by the World Council in connection with the transformation of 15, route de Malagnou and the Finance Sub-Committee agreed to recommend:

that such expenses in connection with transformation of 15, route de Malagnou should be charged to the Special Reserve.

From the foregoing it appears that after the above charges there would remain approximately $14,000 in the Special Reserve."

Principal Baillie asked whether there were any plans for rebuilding the Special Reserve. Dr. Blake replied that USA contributions in excess of $310,000 p.a. might in future be used to

rebuild the Special Reserve but it was unlikely that there would be allocations in the next two years and there was no specific plan for rebuilding this reserve.

The Executive Committee adopted the recommendations of the Finance Sub-Committee on items b) and c).

"d) 1955 General Budget

The Evanston Assembly approved a 'Post-Evanston Budget' on the understanding that it was a 'model budget . . . which . . . provides neither a ceiling nor a floor but establishes the cost relationships and priorities of programme with everage indications of cost for the various parts of that programme' and the Central Committee meeting after Evanston ordered that ' the position should be reviewed by the Executive Committee on the basis of the detailed 1955 budget to be presented to the Executive Committee in February 1955.'

The Finance Sub-Committee studied the detailed 1955 expenditure budget submitted for its consideration totalling $436,500 and observed that this budget provided for the full programme in so far as it would be operative in 1955 and for the full allocations to reserves as included in the model 'Post-Evanston Budget' but provided for a contribution of $50,000 to CCIA in 1955 - $5,000 less than was included in the model 'Post-Evanston Budget'. The Finance Sub-Committee was informed that CCIA was willing, in view of the financial position, to conduct its operations in 1955 on a budget based on $50,000 from the World Council and $15,000 from IMC, on the understanding that the World Council subsidy would be increased by a further $5,000 in 1956. The expenditure budget of $436,500 is $4,500 lower than the model 'Post-Evanston Budget' approved by the Evanston Assembly.

Revenue prospects for 1955 were examined and it was reported that prudent estimates indicated a prospect of member church contributions totalling $395,000 in 1955. The Finance Sub-Committee was informed that there had been an encouraging response from member churches in many countries to the request of the Evanston Assembly for increased contributions but that it was too early for more than a small proportion of the member churches to have taken action on that request. In addition to member church income, there would in accordance with the model 'Post-Evanston Budget', be contributions totalling $22,500 from the Division of Inter-Church Aid to the General Budget so that revenue was prudently estimated at $417,000. These figures indicate the possibility of a deficit of $19,500.

The Finance Sub-Committee recalled that the difficulty of securing the full increase in member church contributions in 1955 and the danger of a substantial deficit on operations in 1955 had been foreseen by the Evanston Assembly and felt that it was encouraging that at so early a date in the year the position was not more unfavourable than indicated by the above figures. The possibilities of covering a deficit of $19,500 were examined and it was found that a deficit of this order could be met by various possible savings, withdrawals from reserves or reductions of allocations to reserves.

The Finance Sub-Committee therefore agreed to recommend:

i) that approval be given for operations to be conducted on the basis of the suggested 1955 expenditure budget totalling $436,500 (see Appendix C).

ii) that the income budget should for the present be maintained at the level approved by the Evanston Assembly (with slight modification of the contribution from the ICA Division in the light of revised estimates of expenditure on the divisional staff for that Division) and should therefore be:

from member church contributions	$420,000
from the Division of ICA and Service to Refugees	22,500
	$442,500

iii) that the whole position should be reviewed again by the Finance Committee and the Central Committee in August 1955."

Dr. Blake recalled that at the Evanston Assembly it had been foreseen that the full allocations of $20,000 p.a. each to the General Reserve and Reserve for the Third Assembly might not prove possible in 1955. The adoption of the revenue budget of $442,500 and approved level of expenditure of $436,500 suggested a surplus of $6,000 but it was clear that the full revenue budget could not be raised and in fact, as indicated in the report, some deficit must be expected. The position would be reviewed in August in the light of the fuller information available by then.

The Executive Committee adopted the recommendations of the Finance Committee.

"e) 1956 General Budget

The Finance Sub-Committee studied briefly the possible implications of the recommendations regarding the 1955 budget for the 1956 General Budget. Some parts of the programme would not be operative through the whole of 1955 but would operate for the full year of 1956 and the subsidy to CCIA should be raised to $55,000 in 1956. It seemed that there might be need for a total budget of about $445,000 in 1956 or $4,000 more than the model 'Post-Evanston Budget' approved by the Assembly. To the extent of $1,500 this increase resulted from a revised estimate of the expenses for and the contributions from the Division of Inter-Church Aid and Service to Refugees but the remaining $2,500 of the increase would need to be met from member church contributions.

It was recognised that these figures represented highly tentative forecasts but some concern was felt that so soon after the Evanston Assembly it might be necessary to exceed the level of the model budget adopted by the Assembly.

It was also observed that to meet such a budget it might be necessary to treat as current revenue more than $310,000 of the contributions from the member churches in the USA. Here again the concern was expressed that if at all possible, the proportions suggested by the Evanston Assembly should be observed and that not more than $310,000 of American contributions should be treated as current revenue until the total contributions from churches in other countries had exceeded the objective of $110,000.

It was however recognised that this was only a preliminary review and that the matter would have to be considered again and the 1956 budget adopted at the Central Committee meeting in August 1955."

Principal Baillie asked whether the increased contributions presently requested from member churches were only for the years 1955/56 or whether member churches had been told that no further increase would be requested before 1960. Dr. Payne asked whether the acceptance of the report implied any commitment by the Executive to a 1956 budget greater than the model budget approved by the Evanston Assembly. Dr. Blake recalled that no satisfactory method had been found for assessing member church contributions and that it was therefore entirely possible that non-American contributions might exceed the objective of $110,000. If that should happen, it was quite clear that the action taken by the Assembly in no way precludes the adoption of a budget exceeding the model budget adopted by the Evanston Assembly. The Finance Sub-Committee report represented merely a first review and the matter would have to be examined again at future meetings.

"f) Estimated 1954 Results on Servic Programme

The Finance Sub-Committee was informed that the Administrative Committee of the Division of Inter-Church Aid and Service to Refugees had reviewed the first estimate of results of the Service Programme for 1954 and that the first estimates indicated a deficit of about $95,800. This deficit was wholly the result of the operations of the Service to Refugees and resulted from the closing of Brazil to immigration for several months during 1954 and to the disappointment of hopes for a considerable number of movements of refugees to America under the Refugee Relief Act. The Finance Sub-Committee approved the recommendation of the Administrative Committee of the Division that the deficit should be carried forward to the 1955 accounts and be covered from 1955 revenue. "

Dr. Blake pointed out that although the deficit position was a dangerous one, the carry-forward of the deficit was neither drastic nor unreasonable. Work had been done in 1954 which would produce revenue in 1955 but it was not considered possible to value this work as an asset or to treat as an asset the thousands of refugee dossiers prepared in 1954 which should result in immigration movements and revenue in 1955.

"g) 1955 Budget for Service Programme

The Finance Sub-Committee received a report from the Administrative Committee of the Division on the plans for the 1955 budget and noted that it was based upon a budget for income from member churches for the Service Programme of $750,000 and that the expenditure budget included $100,000 to cover the estimated deficit on 1954 operations. The Finance Sub-Committee agreed to recommend:

> that the Division of Inter-Church Aid and Service to Refugees be authorised to conduct its operations for 1955 under the direct supervision of the Administrative Committee of the Division on the basis of the programme calling for church contributions of $750,000 and on the expenditure budget including provision of $100,000 to cover the deficit carried forward from 1954.

The Finance Sub-Committee also noted that an improved form of presentation of monthly financial reports had been devised and approved by the Administrative Committee of the Division to enable better control and clearer understanding of the progress of the programme in relation to available resources."

Dr. Mackie expressed his sense of responsibility and regret about handing the Refugee Service over to his successor in a deficit position and pointed out that the problem primarily arose from difficulties regarding movements to USA. The deficit position should be corrected in 1955 but everything depended upon the realisation of the expected movements of refugees in 1955. At his request Dr. Blake moved the adoption of the following resolution on this question:

> Recognising that the financial problem of the Division of Inter-Church Aid and Service to Refugees is in considerable measure due, in 1955 as in 1954, to the uncertainties of the Refugee Relief Act in the United States, the committee decided to urge the Division to continue its efforts to cooperate with the American churches through the Central Department of Church World Service towards a successful migration programme under the R.R.A., and, at the same time, to ask its Chairman, Dr. Fry, and the Chairman of the Finance Committee, Dr. Blake, in consultation with Dr. Cavert, as Executive Secretary of the United States Conference for the World Council, to support the Director of the Division in seeking to resolve any financial difficulties which may arise.

Dr. Fry expressed his willingness to give any help he could and explained that the National Lutheran Council in the USA faced the same difficulties regarding the R.R.A. and was committed, as was the World Council Refugee Service, to considerable expenditure in seeking to realise this programme. He supported the resolution and recalled that the U.S. churches have pressed for action by the Refugee Service on the preparation of dossiers under R.R.A. and have a real responsibility for the expense incurred on that work.

The Executive Committee approved the recommendation of the Finance Sub-Committee and the supplementary recommendation moved be Dr. Blake.

"h) <u>Travel Loan Fund</u>

The Finance Sub-Committee received a report on the Travel Loan Fund of the Service to Refugees indicating that at the end of 1954 it was estimated that the Fund was in deficit to the extent of about $135,000 but that debts to the fund outstanding amounted to about $1¼ million and that operations in the course of 1955 would transform the deficit into a favourable balance estimated at about $45,000. The Finance Sub-Committee was also informed of the steps that had been taken to institute a new accounting unit to record operations under the Travel Loan Fund and to produce monthly statements to permit a full control of the progress under this Fund. It was observed that whilst the Fund was at present in deficit, there appeared to be very clear indication that the position was only temporary.

"i) Operating Fund

In response to the representations made at the time of the Evanston Assembly that an operating fund of $250,000 was needed for the Service to Refugees, sums totalling $185,000 have been made available to the Department by member churches in the USA. This most encouraging response has greatly helped the financial position."

The Executive Committee noted these items and expressed the deep appreciation of the World Council for the help given by the American churches through the Operating Fund.

"j) Headquarters Properties

The Finance Sub-Committee was informed of the favourable termination of the operations concerning 15, route de Malagnou, which is now leased by the World Council from the City of Geneva but noted that the following problems remained to be faced:

a) The present library accommodation is inadequate and unsatisfactory.
b) There is no sufficiently large meeting room in the Headquarters properties.
c) Notwithstanding the addition of 15, route de Malagnou, all office space is fully used so that shortage of office accommodation will again be felt as soon as the vacant staff posts are filled.
d) The need for a chapel has long been recognised.
e) The two wooden army barracks which are in use for offices were erected seven or eight years ago on a temporary permit for six months and are not fully satisfactory as office accommodation.

Plans for the development of the Headquarters properties have been prepared by the General Secretariat on more than one occasion since the Amsterdam Assembly but resources have not been and are not available to permit any action to be taken on them. The Finance Sub-Committee recognised that this is now an urgent matter and agreed to recommend:

that the Executive Committee should appoint an ad hoc Headquarters Properties Committee to work out a plan for the development of the Headquarters properties and for the raising of funds for the realisation of that plan.

It was recognised that this action would not solve immediate problems and the Finance Sub-Committee was informed that architects' plans and estimates were available for the transformation of the ground floor of 17, route de Malagnou to provide adequate library accommodation and for the addition of an extension behind the building to provide a meeting room to seat up to 120 persons. After examining this proposal the Finance Sub-Committee agreed to recommend:

that authority be granted for the execution of the proposed plans for the transformation of the ground floor of 17, route de Malagnou at an estimated cost of $12,500 and for the expenses to be charged to the Special Reserve on which present estimates indicate that there will be an available balance of about $14,000."

The Executive Committee discussed this question at some length. Dr. Bliss drew attention to the need for imaginative planning for the library which might be expected to grow continuously and considerably. Dr. Blake pointed out that the immediate plan represented a temporary solution at small expenditure which would not be wasted even if a larger library should be included in the major long term plans.

The Executive Committee adopted the recommendations of the Finance Sub-Committee and named as members of the ad hoc Headquarters Properties Committee those members of the Finance Committee who are members of the Executive Committee plus M. Georges Lombard.

"k) Investment Policy

The Finance Sub-Committee received a statement of the investment portfolio and observed that the general reserves of the World Council and the Ecumenical Institute are at present invested almost wholly in Switzerland in gilt-edged securities with a book value of nearly $172,000 and a market value of a little over $175,000. It was further noted that the investments represent approximately the full amount of the reserves so that the question of purchasing new investments will not arise immediately.

The Finance Sub-Committee saw no reason to vary the past practice under which the interest earned on investments in 1954 will be added to the Investment Fluctuations Fund which will amount at the end of 1954 to about $8,415.

The Finance Sub-Committee was informed that arrangements had been made to borrow against the investments if necessary to meet the difficult cash position arising from the present financial situation of the Service to Refugees and that the circumstances had been reported at the Finance Committee meeting immediately before Evanston. There was, however, no formal action recorded in the minutes and the Finance Sub-Committee agreed to recommend:

> that authority be given to any one member of the General Secretariat acting together with the Director of Finance and Administration to borrow money if necessary against the World Council's investments to provide the necessary funds to maintain the operations of the Service to Refugees.

The Finance Sub-Committee considered the request made by the Central Committee that consideration should be given to whether or not it might be desirable as an insurance against inflation to invest some part of its permanent reserves in equities and was advised that this was judged to be inadvisable at the present time in Switzerland. Since almost all the investments are at large present held in Switzerland, the total amount involved is hardly / enough to justify investment in more than one country and there is no occasion to consider the purchase of fresh investments at this time, the Finance Sub-Committee agreed that this question should be deferred until there may be reason to invest considerable funds in other lands."

Dean Pope questioned the wisdom of borrowing against invested reserves. Dr. Blake replied that this seemed necessary in view of the present cash position but recalled that the debts due to the World Council under the Travel Loan Fund amounted to $1¼ million at the end of 1954. The proposed borrowing was intended to make available cash for the considerable refugee operation to which the World Council is already engaged and in view of this commitment the borrowing against investments would not in any way worsen the financial stability of the World Council. Dr. Payne suggested that a time limit might be imposed on the power to borrow. Dr. Blake proposed that power be granted only till the next meeting and the matter be reviewed then. It was also suggested that the power to borrow should be given only to the General Secretary subject to provision to cover his possible absence from Geneva. The Executive Committee adopted the recommendation of the Finance Sub-Committee in the following revised form:

> that authority be given until the next meeting of the Executive Committee to the General Secretary or his stated representative acting together with the Director of Finance and Administration to borrow money if necessary against the World Council's investments to provide the necessary funds to maintain the operations of the Service to Refugees.

"1) <u>Travel Expenses of Members of Divisional and Departmental Committees</u>

It was recalled that in September 1948, at the first meeting of the Central Committee after the Amsterdam Assembly, consideration was given to the problem of the travel expenses of members of the Central and Executive Committees and it was agreed 'that a letter should be sent to each church to which members of the Central and Executive Committees belong indicating that it was hoped that those churches would bear the travel expenses of the committee members while attending committee meetings since it had only been possible in the budget to make a very limited provision for covering such expenses in exceptional cases'. It was reported that during the first six years this principle had been increasingly accepted and very little expense had fallen on the World Council budget for exceptional help towards the travel expenses of members of those committees.

Under the new committee structure there will be meetings in the summer not only of the Central and Executive Committees but also of the Divisional and Departmental Committees and these will involve an attendance of more than 100 people other than Central and Executive Committee members. It had not been found possible to include in the budget, provision for the travel of these persons though some small amount might be used for travel assistance in exceptional cases from the travel budgets of divisions and departments. In some cases, however, members of divisional and departmental committees will not be able to secure their travel expenses from their churches, particularly in the case of the younger churches and of members coming from great distance. The Finance Sub-Committee discussed this problem at length and agreed to recommend:

> that a letter should be sent to each church to which members of the Divisional and Departmental Committees belong indicating that it is hoped that as the member churches had in

the past borne the travel expenses of members of the Central and Executive Committees so they would in future bear the travel expenses also of members of Divisional and Departmental Committees;

that a letter should be sent to all members of Divisional and Departmental Committees asking them to communicate with their churches to seek to secure travel expenses for attending meetings and enclosing a copy of the letter sent to their churches."

The Executive Committee discussed this question at length. Dr. Niemöller suggested that whilst it was not the ideal solution, the proposal from the Sub-Committee represented the only solution possible within the model budget. Bishop Barbieri drew attention to the problem of the younger churches. Principal Baillie asked whether the same principle would be extended to other committees and Dr. Blake replied that this was not intended. Bishop Oxnam questioned the desirability of writing to the individual committee members as well as to the member churches. Dr. Blake confirmed that in voting on this resolution members of the Executive Committee would be acting in that capacity and would not be committing their churches in any way to action in accordance with the resolution. After discussion the Executive Committee agreed to adopt the following resolutions in replacement of those recommended by the Finance Sub-Committee:

i) that a letter should be sent to each member church indicating those members of that church who have been appointed members of Divisional or Departmental Committees and enquiring whether the church can undertake to pay the travel expenses of those persons just as in the past most member churches have paid the travel expenses of members of the Central and Executive Committees;

ii) that the above-mentioned letter should include the assurance of the Executive Committee that the principle (that each member church should try to pay the travel expenses of those of its members who are members of the Central and Executive and Divisional and Departmental Committees), will not be extended to ad hoc and special committees of the World Council of Churches.

"m) Principles for the Solicitation of Funds from Special Sources

The Finance Sub-Committee was informed that there might be possibilities of securing special grants from foundations or other sources for advancing the work of the World Council of certain divisions or departments and noted that the general principle heretofore had been not to allow the solicitation of funds from special sources although some exceptions had been made such as appeals for special funds for travel subsidies for the Assembly and Central Committee meetings.

After full discussion the Finance Sub-Committee agreed to recommend that the following principles should be adopted for the solicitation of special funds for divisions and departments, other than the Division of Inter-Church Aid and Service to Refugees:

> that appeals for special funds be made only for budgets of ad hoc projects, and neither for continuing programmes nor for projects which would develop into continuing programmes;
>
> that appeals for special funds be made only on the authority of the officers of the Division, after clearance through the General Secretariat and the Director of the Department of Finance and Administration, with the Chairman of the Finance Committee, who, when he considers it necessary, may either consult with the Chairman and Vice-Chairman of the Central Committee or recommend that action be deferred until after the question has been considered by the Finance Committee or the Finance Sub-Committee;
>
> that if an appeal is made to a church organisation, it be presented only after clearance with the appropriate officers of the Church concerned;
>
> that in countries where the National Council of Churches bears financial responsibility for the World Council of Churches, appeals be cleared with the National Council of Churches. In the USA clearance should be made with the officers of the U.S. Conference for the W.C.C."

Dean Pope expressed the view that this procedure would be too cumbersome and time-consuming for effective action. After discussion the Executive Committee approved the following revised principles in the above matter:

i) that appeals for special funds be made only for budgets of ad hoc projects, and neither for continuing programmes nor for projects which would develop into continuing programmes;

ii) that appeals for special funds be made only after authorisation by the General Secretary and the Chairman of the Finance Committee;

iii) that if an appeal is made to a church organisation, it be presented only after clearance with the appropriate officers of the church concerned.

"n) Personnel Questions

The Finance Sub-Committee received recommendations from the General Secretariat for certain salary increases, mostly consequent on the re-classification of the work done by the staff members in question. The recommendations of the General Secretariat were discussed and the Finance Sub-Committee agreed to recommend:

> that approval be granted for the salary increases recommended by the General Secretariat.

The General Secretariat further recommended the grant of a Dependant Relative Allowance in one case and the payment of fares

for home leave for the family of one member of the Secretarial Staff at the conclusion of three years' service and the Finance Sub-Committee agreed to recommend:

that the granting of these allowances be approved.

At its meeting immediately after the Evanston Assembly the Central Committee appointed an ad hoc Committee 'to review salary scales at Geneva Headquarters, regulations concernihg World Council responsibility for removal expenses for those joining or leaving Headquarters' staff and the possibility of retirement pension arrangements for staff in all offices'. The following ad hoc Committee was then appointed:

Dr. Eric Baker, Dr. E.C. Blake, Dr. A. Koechlin, M. Georges Lombard,

with three consultants:

Dr. P. Limbert, Dr. C. Lund-Quist and M. Renaud Barde.

It had not been possible to call a meeting of this Committee before the present Executive Committee meeting. The Finance Sub-Committee requested that the Committee should consider the problems remitted to it and report to the meetings in August 1955. The Finance Sub-Committee further authorised the addition of Mr. W.J. Phillips as a consultant to the Committee and requested Dr. Koechlin to act as Chairman of the Committee."

The Executive Committee adopted the recommendations of the Finance Sub-Committee.

21. Staff

The Staffing Committee recommended and it was

AGREED

General Secretariat

a) that the General Secretary be free to adjust the date of the termination of the Rev. K.M. Baker's appointment as Assistant to the General Secretary; that no new appointment be made at this time but that the General Secretary be urged to raise the matter at any future date, if he feels that any similar appointment would be helpful;

b) that the General Secretariat should watch the situation as regards translation and report later if they see any way of relieving senior members of staff, especially as regards translation into German.

Division of Ecumenical Action

a) that the appointment of Bengt-Thure Molander as Executive Secretary of the Youth Department be confirmed for three years from the Evanston Assembly;

b) that Anna Brita Engnes be invited to serve as a Secretary of the Youth Department for work camps for two years from the summer of 1955;

c) that a recent gift of $10,000 from the United Church Women in the USA, made in memory of Sarah Chakko, be set aside for the provision of a second Secretary in the Department of Cooperation between Men and Women in Church and Society on a two-year basis; that the staff should seek to make a proposal of a woman candidate to the officers for appointment; and that the whole situation should be reconsidered before the end of the two-year period;

d) that the staff should follow up suggestions for the executive secretaryship of the Department on Work for the Laity, and seek to make a proposal to the Officers for appointment;

e) that the staff should follow up certain suggestions for a third member of the staff of the Ecumenical Institute, and seek to make a proposal to the Officers for appointment on a short or long term basis.

Division of Inter-Church Aid and Service to Refugees

a) that William Duval be invited to serve as Administrative Secretary of the Division for a period of three years from a date to be fixed by the Administrative Committee of the Division;

b) that the proposal that Dr. Laszlo Ledermann should become Secretary of the Ecumenical Church Loan Fund be noted, and the Director of the Division instructed to make a proposal through the Administrative Committee of the Division for the extension of Dr. Ledermann's appointment;

c) that the Director of the Division should follow up certain other suggestions for the staff in consultation with Dr. Leslie Cooke, and should seek to make proposals through the Administrative Committee of the Division to the Officers for appointment.

Department of Information

a) that the appointment of Alexander de Weymarn as Editor of the E.P.S. be confirmed for a period of three years from the Evanston Assembly;

b) that Mr. John Taylor be invited to serve for a further year from the summer of 1955;

c) that the staff should seek to make a proposal to the Officers for an appointment of a successor to Mr. Theodore Pratt.

Staff seconded to the World Council by churches

a) that the General Secretariat should discuss with the Disciples of Christ the possibility of their supplying, as a Fraternal Worker, an additional member of staff in the Department on Church and Society;

b) that, on a subsequent occasion, the Staffing Committee should work out principles and procedures for enlisting further help of this kind.

22. The Bishop of Melita

Bishop James of Philadelphia announced that the Oecumenical Patriarch of Constantinople had decided to send Father James Coucouzis to Geneva as Bishop of Melita and liaison with the World Council of Churches. The Patriarch hoped that this appointment would further the strengthening of relations between the World Council of Churches and the Orthodox Church.

Dr. Visser 't Hooft said that for a long time it was recognized that it was a lack not to have an Orthodox present in Geneva and added that this appointment had come as a happy surprise. From all sides it was clear that His Holiness had made a wise choice. Bishop Oxnam asked whether any principles were involved in accepting such liaison from a member church. Dr. Visser 't Hooft pointed out that the Committee was always free to receive such representatives or not. Dr. Blake pointed out that Mr. Arbuthnot had already been working in Geneva for some time and was considered by the Presbyterian Church in the USA to be its representative to the World Council. Following this discussion the Executive Committee

AGREED to welcome the initiative of the Oecumenical Patriarch in appointing Bishop James of Melita as its liaison representative to the World Council and to express the hope that he would collaborate with the staff in every way possible.

23. World Day of Prayer

Dr. Nelson presented a memorandum on a World Day of Prayer or Period of Prayer (see Appendix D). He called attention to the procedure proposed in this document. Archbishop Brilioth said he could not agree with the procedure mentioned there, i.e. with emphasis on the Pentecostal period, since Faith and Order had for many years centred its attention on the January period. He felt that a pre-Pentecostal week of prayer would not diminish but add to the confusion. He felt that the observance of the Octave of Unity was becoming more and more common in some countries and ought to be encouraged. Dr. Blake felt that the fact that in some countries the Roman Catholic emphasis placed on the Octave of Unity was unacceptable to the churches in the World Council, should be no hindrance to these churches observing it in their own way. He felt that world-wide Communion Sunday was not related to these various periods of prayer. It had become a great feast in several churches in the USA and there could be no thought of changing it. Dr. Cavert said that in the USA there had been a change in the way in which Roman Catholics observed the Octave of Unity, which they called the 'Chair of Unity Octave'. It was not observed so much as a time for prayer for unity but rather for prayer for the return of other Christians to the Roman Church. The World Council member churches in the USA did not for the most part feel that they could use this period advantageously. Unfortunately the pattern set by the Abbé Couturier in Europe had not been followed in the USA.

Dr. Niemöller said that the Octave would not be observed in Germany very widely since the custom was to observe the week of the Evangelical Alliance. Dr. Hromadka said the same was true in Czechoslovakia and said that the emphasis should be placed on the Pentecost message. Bishop Barbieri said that the week of the Evangelical Alliance was observed widely in South America and Mr. Dagadu reported the same for Africa.

Dr. Bliss said there had been serious discussion in England as to what prayer for unity was. It was clear that the observance of the Octave was increasing. The real problem was to know whether a successor would be found for Abbé Couturier. In any case it was not clear that synchronizing of time was necessary. Unity was an appropriate subject for prayer at all times. At Oxford a chapel had been set aside for continuous prayer for unity. Dr. Visser 't Hooft suggested that it might be wise to send out the material in the fall suggesting no particular date.

Dr. Cavert reported on a discussion he had had with Bishop Sherrill in which the latter had suggested that there be developed an ecumenical cycle of prayer for the whole year, one which would note the festivities of the various churches and urge people in all confessions to pray at the time of the observances of other communions. The chairman said it was clear that there were no new facts available and the recommendations contained in the memorandum would clearly not be widely acceptable. Dr. Blake said the World Council should give up trying to organize prayer seasons but that it might prepare a prayer cycle as suggested be Bishop Sherrill and that particular attention should be given to the keeping of Pentecost.

Bishop Oxnam asked what had happened to President Eisenhower's request made at Evanston that there be a universal Day of Prayer for Peace. Dr. Bliss suggested that it might be possible to collect the prayers for peace used in most churches and send this collection to President Eisenhower. The Rev. F. House and the Rev. J. Garrett pointed out the way in which the President's request had been publicized. Dr. Cavert said that thinking in the White House was not based so much on a Christian Day of Prayer but a Day of Prayer for all faiths, so the World Council of Churches was not directly concerned. Dr. Payne said he hoped that the message of Pentecost would urge prayer for the World Council itself. Dr. Niemöller pointed out that the use of the Pentecost Message would in fact make Pentecost a Day of Prayer.

24. Joint Committee of the WCC and the IMC

Dr. Visser 't Hooft referred to the new proposals which had come up at Evanston for a permanent Secretariat for the Joint Committee and said that he was grateful that Dr. Goodall had accepted the position of Secretary of the Joint Committee beginning April 1, 1955. He would then be a member of the staff of both the IMC and the WCC. Dr. Goodall said that the Joint Committee had not met as yet but reminded the Committee that it was composed of six members appointed by each body and a chairman appointed by the two bodies acting together. It was an advisory committee and had no authority to act in its own name. He then called attention to the functions of the Joint Committee as follows:

(i) To help the two bodies to keep prominently before their member churches and constituent councils their common responsibility for the evangelistic outreach and world mission of the Church.

(ii) To study major aspects of the common tasks confronting the two bodies and to make specific recommendations concerning the policies to be followed by the two bodies.

(iii) To keep under review the ways by which the two bodies are cooperating and to suggest new ways.

(iv) And, in so far as may arise from the above, to continue to study the organizational implications of their developing relationships. Examples are: (a) the study of ways and means whereby the member councils of the IMC may be constructively related to the work of the WCC and the national councils of churches in countries of the older churches related to the missionary movement; (b) the study of the advantages, disadvantages and implications of a full integration of the IMC and the WCC.

There were then three general concerns which the Joint Committee would have, though they might not necessarily appear at once on the agenda. They were:

(i) the study of 'non-cooperating bodies';

(ii) the growth of world confessionalism, particularly in regard to local situations;

(iii) the strategy of service of both parent bodies to effect the maximum concentration of resources.

Furthermore there had been two specific matters remitted to the Joint Committee:

a) <u>The problem of inter-church aid</u>

(i) The distinction between emergency and normal aid.

(ii) The relationship of inter-church aid as a mutual strengthening of churches and their missionary out-reach.

(The ICA Consultation at the end of May would formulate the problem more clearly.)

b) <u>Theological significance of the State of Israel</u>

This question needed to be seen in the context of the Jewish people, the Church and the gospel. The problem had been presented by the International Committee on the Christian Approach to the Jews and had also arisen from the discussion at Evanston on the Christian hope and the hope of Israel. (A small conference on this subject would be held at Bossey in the spring). Involved in the problem was the problem of anti-Semitism as formulated by Section V of the Evanston Assembly.

Dr. Goodall suggested that on these points the Joint Committee would want to work in close collaboration with the Division of Studies. Dean Pope said he hoped the subject of anti-Semitism would not be passed back and forth by the different bodies. Many Jews in America had considered Evanston anti-Semitic. Dr. Visser 't Hooft said that the next issue of the 'Ecumenical Review' would deal with the topic of the Jews. As to the subject of anti-Semitism itself, it was understood that Dr. Goodall himself should deal with the problem within the setting of the Study Division. The initiative remained with the Joint Committee.

25. Report of the East-Asia Secretary

Dr. Manikam was not present so no report was received, but Dr. Visser 't Hooft reported that letters from the Philippines showed that Dr. Manikam's visit there had been of very great value.

26. Committee Membership

Dr. Visser 't Hooft submitted the list of membership of the divisional and departmental working committees as it had been revised from the list drawn up at the Central Committee at Evanston and approved by the officers.

The Committee then

AGREED to make the following changes in the list:

1. that Pastor E. Ferrari be invited to become a member of the Committee on the Ecumenical Institute, from the Eglise Nationale du Canton de Vaud;
2. that Dr. Victor Hajek be invited to be a member of the Committee on the Department on Evangelism;
3. that if it is found that Canon Sansbury is willing and desires to withdraw from the Committee on the Ecumenical Institute, the Executive Committee authorize the officers to appoint him a member of the Committee on the Department on the Cooperation of Men and Women in Church and Society;
4. that Sir Thomas Taylor be invited to be a member of the Committee on the Department on Work for the Laity;
5. that Miss Dorothy Haas be invited to be a member of the Committee on the Department on the Cooperation of Men and Women in Church and Society.

With these changes the list of committee membership was APPROVED. (It is attached as Appendix E).

27. Applications for Membership

Dr. Visser 't Hooft said that applications or enquiries had been received from several churches and while no action was called for at this meeting of the Executive, it would be well to note these for the records.

1. The National Baptist Convention of America

This was a large church body and it had already applied previous to the Assembly, but the form of its letter of application was not yet in order.

2. The Free Magyar Church in America

This was a body of some 8000 members of Hungarian immigrants in America. The question was whether it fulfilled the criterion of stability.

3. The Ukranian Orthodox Church of America and

4. The Ukranian AutocephalousOrthodox Church

These two bodies seem to be in competition with one another and to want World Council membership in support of their claims. It probably would not be wise to admit either.

5. The Canonical Roumanian Orthodox Church of America

This was a very small body and seemed to be a split from the Roumanian Orthodox Church.

6. The Evangelical Catholic Communion (England)

7. The Presbyterian Church in Korea

This is the body that split off from the member church in Korea and it might be asked whether it could fulfil the criterion of stability.

8. Society of Friends in Ireland

Only an enquiry had been received. It seemed to be a small body of some 2000 members. It was not in the British Council of Churches but had cooperated very closely with the Department of Inter-Church Aid of the British Council.

28. The Basis

Dr. Visser 't Hooft submitted a proposal for further study of the Basis of the World Council (attached as Appendix F). One problem which arose was the proposal of the Church of Norway for a revision of the Basis. It was clear from the interpretation given to Article VIII of the Constitution submitted by the General Policy Committee at Evanston that proposals to revise the Constitution must be sent by the General Secretary to the churches, but it was not clear when this was to be done - before or after it had been discussed by the Central Committee. Dr. Baillie suggested that there need be no great hurry. Dr. Payne said the problem of holding a meeting of the committee was one of timing and felt that a hearing could only take place in Europe. If the Central Committee was to make up its mind on the proposal by 1958 it must have a report from the committee by 1957. He hoped therefore that the nucleus committee could meet just before the Executive Committee meeting at Davos. The Executive Committee then

AGREED to ask the nucleus of the committee on the Basis to meet at Davos prior to the meeting of the Executive Committee this summer.

29. The Department of Information

Mr. Garrett reported for the Department of Information (see Appendix G). Dr. Payne raised a question about the financing of the Ecumenical Press Service and said if the subsidy were to continue it should be put on the regular budget. Dr. Blake replied that the subsidy for the EPS had usually been taken from the surplus but since there was none this year it had to be taken from the reserve.

30. World Christian Hand Book

The Committee
AGREED to appoint Dr. Payne and Dr. Goodall as members on the Committee on the World Christian Hand Book.

31. Invitation from Budapest

The General Secretary reported that a request had come for the World Council to be represented at the celebration in September 1955 of the centennial of the founding of the Theological Faculty at Budapest and the Committee

AGREED to ask the General Secretary to attend as the representative of the World Council of Churches.

32. Centennial of the YMCA

The YMCA had invited the World Council of Churches to send five fraternal delegates to its centennial in Paris in August 1955. The Executive Committee

AGREED to authorize the officers to appoint five fraternal delegates.

33. World Federation for the Protection of Animals

Dr. Visser 't Hooft reported that a letter had come from the WFPA asking the World Council to cooperate in lessening cruelty to animals. Dr. Bliss said that she recognized that no specific action could be taken but hoped that the matter would be taken seriously. The Committee asked that the letter be passed on to the Study Division for its serious consideration and asked the General Secretary to request that the Federation keep the Study Division informed as to its activities particularly in regard to legislation dealing with the protection of animals.

34. Greetings

Bishop Oxnam moved and it was

AGREED that the Executive Committee send greetings to the former Presidents who were no longer on the Committee, Bishop E. Berggrav and Dr. M. Boegner.

35. Adjournment

The meeting adjourned at 11:45 a.m. on Friday, February 11th, 1955.

Appendix A

THE JOHANNESBURG CONFERENCE

A Report to the Executive Committee of the World Council of Churches

by Samuel McCrea Cavert

The conference held at Witwatersrand University, Johannesburg, December 7-10, 1954, may prove to have been a turning-point in the relation of the South African Churches both to one another and to the racial situation in their country. It is too early to predict this with confidence but there is real ground for such a hope. The purpose of this report is to indicate why this is the case and to make suggestions as to appropriate procedures of the World Council.

I confine my comments to the situation in the Churches. There is no need for me to enter into a general discussion of sociological, cultural and political conditions, for you already have a full and discerning analysis of them, so far as they are relevant to the task of the Churches, in the report which Dr. Visser 't Hooft made to the Central Committee after his visit to South Africa in 1952.

Within the orbit of the Church I further limit my observations to those aspects which have the most direct relation to the World Council. There are other important phases of the picture, especially with reference to problems facing the missionary movement - for example, the Bantu Education Act - but in such matters Dr. Norman Goodall, who attended both the Johannesburg Conference and the Pretoria Conference a year earlier, is able to make a much more adequate appraisal.

The Present Situation

To appreciate the significance of what is happening it is necessary to focus attention on one underlying condition - the divisions and the separateness which have developed within the whole structure of South African life. First of all, there is the obvious separateness between the racial groups: the white on the one side, the Bantu (plus the Colored and the Asians) on the other, in a ratio of about one to five. The issue of their future relationship haunts every other subject. Less openly recognized is the separateness within the white family, between those of Dutch and those of English background. At the moment this rift seems as critical as that between the races. Still further, there is the separateness between the Churches. The three major bodies - Afrikaans-speaking, English-speaking, Bantu - have no medium of contact or communication or consultation. The Dutch Reformed Church, which comprises nearly 60 percent of the white Christians, is not a member of the Christian Council of South Africa. Each of the three groups tends to feel that it is misunderstood and misinterpreted by the others. This is especially true of the Afrikaans-speaking people and of the Dutch Reformed Church. There is a basis in fact for such a feeling, and it seems certain to remain so long as the pattern of psychological isolation from one another remains.

Perhaps I can illustrate both the complexity of the cultural scene and the barriers of separation by telling the impression left on me by a personal experience. On my first week-end in Pretoria I was a guest in the home of an influential Dutch Reformed pastor. A few days later while a guest in the home of an Anglican clergyman in Johannesburg I felt myself in a quite different world of assumption and outlook and relationships. On still another day while the guest of a Bantu pastor in a native reserve I found myself in a cultural milieu vastly different from either of the other two. It was almost as if in merely passing from threshold to threshold I had visited three different nations, all within the same geographical area. The one thing that helped to overcome this sense of discontinuity was my awareness of an equal devotion to one Lord in the three families.

Appraisal of the Conference

In a situation of so much fragmentation and separateness, when the different groups seemed to be moving further apart, the holding of the Johannesburg Conference was in itself a spiritual achievement of a high order. A Dutch Reformed leader even described it as a miracle. During the period in which racial tensions have been becoming more acute, this is the first time in which representatives of the Afrikaans-speaking, the English-speaking, the Bantu and the Colored Churches have come together to consider any common problem. About one-third of the delegates were Bantu. Two important addresses were given by Bantu pastors. In a country where the idea of "apartheid" is in everybody's mind the participation of the Bantu in the conference was a noteworthy event.

The theme of the conference was "The Extension of the Kingdom of God in Multi-Racial South Africa". This indicates what was the most unifying element in the discussions - the concern of all for a more effective missionary work. The conference was convened by the Dutch Reformed Churches of Transvaal and of the Cape. The Reformed Church of Orange Free State remained aloof and the Reformed Church of Natal went no further than to send observers. The chairman was the Rev. C.B. Brink, Moderator of the Dutch Reformed Church of Transvaal, and the Anglican Archbishop of Capetown (Dr. Clayton) was co-chairman.

To one who went to Johannesburg with the echoes of Evanston still ringing in his ears, it was a disappointment to find that the members of the conference were not prepared to examine the Evanston report on racial and ethnic tensions. But that, I am sure, was too much to expect at this initial stage of their meeting together. Although there were only casual references to the issues of segregation there was a frank expression of views on several thorny matters. The Bantu pastors did not hesitate, for example, to speak out about such sources of irritation as being called "boy" by children of white Christian leaders, or to appeal for help in securing justice in housing and employment. Notwithstanding this freedom of utterance, there was no tendency to recrimination. The admonition to "speak the truth in love" was practiced to a gratifying degree.

The chief significance of the conference lay in the general recognition of the need for some medium of fellowship, consultation and sharing of experience among the Churches. A "Continuation Committee " was created for carrying forward what was begun at Johannesburg. It includes representatives of the English-speaking, the Afrikaans-speaking, and the Bantu Churches. It is particularly significant that a representative of the Bantu Churches is included. This seems a clear indication of dissatisfaction with "apartheid" in the life of the Christian Community.

The Continuation Committee was instructed to arrange a similar conference at least once in every three years and was given authority to convene consultations on specific matters as occasion may arise. There is considerable hope and expectation that at the next conference a more formal and permanent structure of cooperation, including a constitution to be ratified by the churches, may be proposed. There is every indication that the existing Christian Council of South Africa (which consists chiefly of English-speaking Churches, together with the missions of various foreign countries) would welcome this development and gladly find its place within the inclusive body.

Meanwhile, the Continuation Committee was requested to study the practicability of interdenominational training for Bantu church workers, to initiate a discussion with the rapidly multiplying separatist sects among the Africans, and to explore the formation of an inter-church study group concerned with ecumenical interests. A proposal was advanced for an annual evangelistic campaign to be carried on simultaneously by the churches, although it is doubtful whether there is enough cooperative planning to make it effective. A common concern for the welfare of the non-whites was intimated by a request to the government to provide an additional appropriation of 10,000,000 pounds annually for the social, education, economic and industrial development of the Bantu and Colored communities.

Another resolution of the conference called on all Christian people "to regard and treat every human being with the honor and respect to which we are committed as Christians and to use every available opportunity to come into real Christian fellowship with one another." This may sound like a vague generalization but it puts its finger upon the most urgent spiritual need.

When I was invited to address the conference it seemed to me that the most important thing for me to do was to emphasize what I would emphasize if I were speaking in America - viz., that for Christians the central issue in race relations has to do with the basic nature of the Christian fellowship and what follows therefrom for the practice of the Churches. I started with the premise of Evanston - that the Church of the New Testament, the new People of God gathered by Jesus Christ, draws its members from all races and nations. I recalled the fact that in early Christian history there was no division within the Church based on race, and that it was only when the spread of the white race over the globe had created new social and economic and political tensions that the problem of race as we know it today became an acute one for the Church. I suggested that for all our Churches, in the complexities of their social environment, it is essential to try to determine

policies for the Church less in the light of current conditions in secular society and politics and more in the light of what the fundamental nature of the Church requires.

Looking back on the conference, it is clear to me that the key to a solution of the racial and ethnic tensions of South Africa is really in the hands of the Churches. There are unmistakable evidences of a leaven at work within them. If it continues to operate and gains in its pace of advance it could leaven the whole lump. But to be at all realistic one cannot help wondering whether there is time for the leaven to do its work before it is too late.

How the World Council Can Help

The most important line of advance in South Africa, as is clearly seen by the little group of Christian leaders who projected the Johannesburg Conference, is a great increase in "ecumenical conversation". This must include a frank re-consideration both of the relation of the Churches to one another and of their common relation to the racial situation. What is required in the latter connection is not merely a facing of specific conditions that call for decision but a basic theological study and a rethinking of the nature of the Church. If the conference results in such a development it will have achieved the most crucial, even if the least spectacular, thing.

Those who are at the heart of the new development in South Africa see clearly that these conversations need to be carried on in a world-setting. They recognize that they have tended to be somewhat on the edge of the main stream of the ecumenical movement. In the emerging situation the World Council may have a key role to play.

The fact that several of the South African Churches have become members of the World Council is a factor of great potential significance, both for the Council and the South African Churches. It will be good for the World Council to have to think in terms of concrete situations as difficult and intricate as South Africa's. It will help to make the Council more realistic in dealing with its responsibilities. It will likewise be good for the South African Churches to have continuing contact with the insights and experiences of Churches around the world which in different historical circumstances are all trying to learn what it means to be Christian in the midst of our modern racial and ethnic tensions.

A growing appreciation of the ecumenical contacts of South African Churches is expressed in the interesting report on the Evanston Assembly which Dr. Brink made to his own Church. He called the attention of his fellow-churchmen to points in which the report on the Church amid Racial and Ethnic Tensions "contained a clear and strong condemnation of our conceptions and practice", especially in the matter of segregation. He explained the efforts which the delegates of the Dutch Reformed Church of South Africa had made to secure modification of the report at these points. He made it clear that the World Council "challenges all member Churches to

abolish all forms of segregation and discrimination in their own life and organization." He then reports that the Dutch Reformed delegates seriously discussed among themselves whether their Church should remain in the World Council and concluded with a remarkable statement from which I quote a few paragraphs:

> "The force and significance of the ecumenical movement as it has taken form in the World Council cannot be denied. This is by far the greatest event in the history of the Christian Church since the Reformation. In view of the nearly fantastic splintering of the Church of Christ on earth we would take an enormous responsibility if we should now decide to withdraw from this fellowship of Churches which until now has been the purest expression of the unity of the Christian Church and may well prove to be moved by the Spirit of God . . .
>
> "After all we believe in the unity of the Church of Christ. This opportunity to act according to our belief must not be left unused. Our place is inside the community of the faithful and not outside it. But we must be aware of the fact that we cannot without much sacrifice and self-denial become fit to occupy that place. The World Council of Churches has succeeded, in spite of profound differences, in raising a positive Christian voice and in rousing a feeling of unity which can only be to the profit of the Kingdom of God . . .
>
> "Our membership in the World Council of Churches puts us in stimulating contact with the prevailing opinion in all Protestant and non-Catholic Churches. This submits us to a challenge from a wider circle and forces us to the beneficial discipline of constantly examining ourselves and testing ourselves, our opinions and our baffling problems by the Word of God . . .
>
> "The truth of God is not the monopoly of a particular Church, not even of our own beloved Church. We must be ready to recognize this and to come together in Christian tolerance and forbearance with other believers, not only to say what we have to say, but listen when others speak and to consider whether in their words we do not by any chance hear the word of God."

This makes it clear that it was more than a gracious gesture when the conference invited representatives of the International Missionary Council and of the World Council of Churches to be present. The invitation reflected a sincere desire to keep in touch, in all future developments, with the experience of the ecumenical movement.

The new concern of the South African Churches for ecumenical contacts places a responsibility on the World Council that is far from easy. The Council has, on the one hand, to bear its prophetic witness positively and unequivocally. It has, on the other hand, to avoid the impetuous and intemperate procedures into which prophets often fall. Its central concern at the present juncture should be to help the Churches in perplexing situations to find the practical strategies for taking the next steps in the right direction.

It seems to me especially important to consider how we may encourage and support the efforts which are now being made within the Dutch Reformed Church. It is by far the largest Christian body in South Africa. It has great public influence. It is vitally related to the life of the Afrikaner people who are now dominant in the political scene. The fact that there are leaders in this Church who have had the discernment and the courage to plan the Johannesburg conference and to carry out the plan in the face of much indifference and even opposition is a great sign of hope.

In this developing situation it is surely a sounder strategy to concentrate on reinforcing their efforts than to indulge in easy criticism. As a small illustration of a large principle, I refer to a recent editorial in a well-known religious weekly. It disparaged the Dutch Reformed Church because two of its branches did not share in calling the Johannesburg Conference. But the editorial might - with equal truth and far greater Christian motivation - have congratulated the Church because two of its branches (in Transvaal and the Cape) had taken an unprecedented step and because they had a leader of the far-seeing vision and the undiscourageable faith of the Rev. J. Reyneke of Pretoria to serve as chairman of the Committee on Arrangements.

In dealing with the present situation the World Council has two valuable assets. One of these is the forthright Evanston report on racial and ethnic tensions. This is such a clear-cut and unambiguous expression of ecumenical Christian conviction that it will surely serve as a great rallying-point for the years ahead. The other asset is the personal contacts of trust and confidence already established at Amsterdam and Evanston between representatives of the ecumenical movement and of the South African Churches. We have special reason also to be grateful for the unhurried visits to South Africa made by Dr. Visser 't Hooft and Dr. Goodall in the last few years. As a result of their visits and the spirit in which they were made, relations of mutual understanding and helpfulness have been established which afford a strong foundation on which to build.

All this may be regarded as background for considering how to implement the resolution of the Evanston Assembly urging the World Council and the International Missionary Council to "provide leadership and assistance" in continuing study of racial and ethnic problems, in exchanging information among the Churches on their position and work in this field, and in producing educational materials designed to increase concern and understanding in the Churches. Although we are hardly prepared (for financial and other reasons) to establish a new department at this time, we should take some first steps now. More specifically, I suggest that the Division of Studies be requested to make the relation of the Church to racial problems a subject of continuous concern and to designate some member of the staff to whom any Churches can look for information of world-wide scope and the kind of guidance that comes from a cumulative knowledge and understanding of the whole field. It seems to me that this is a minimum measure of responsibility for the World Council to assume. While doing this, we should also be exploring the possibilities of securing the additional resources in finance and personnel which would open the way for a greater service.

My final word is a return to my earlier emphasis on taking advantage of every opportunity for the strengthening of personal contacts between the World Council and Christian leaders in those countries in which racial difficulties are most serious. No other approach which the Council can make is so fully in keeping with the ecumenical spirit or likely to be so effective.

Appendix B

Letter on Service to Refugees' Resettlement Operations, 1954

Dear

Having come to the end of another year of resettlement operations, we send you the movement statistics for 1954.

The total movements during the year numbered 9,525 persons from 27 countries as against 8,881 from 20 countries for 1953. This figure has been reached in spite of the extremely difficult situation as regards stateless migration to Brazil during the past eight months and the great reduction in the flow of refugee visa-holders from China to Hongkong due to difficulties in connection with the exit permit from China. Taking, therefore, these factors into consideration, I think we may feel happy that we have been able to assist so many migrants to find new homes.

Because of the problems connected in 1954 with Brazilian emigration, the number of persons moved by our Agency to that country dropped to 1,258 in 1954 from 2,621 in 1953. Similarly, the number of refugees moved from Hongkong dropped from 2,604 in 1953 to 1,137 in 1954.

On the other hand, however, we assisted 3,589 persons to emigrate to Canada last year, as against 3,163 in 1953, about 1,500 of them on the WCC/CCC Individual Sponsorship Scheme.

Australian movements showed an even larger increase, having more than doubled. We assisted 1,013 persons to go to Australia in 1953 on the reunion of family programme; in 1954, the number was 2,285. Of these, 174 were relatives moved directly from Yugoslavia to Australia. Most encouraging has been the development of the Agency Australian Sponsorship Scheme. Sponsors have already been found for 200 persons of whom 11 have departed. We hope that processing procedures will be hastened in Cologne, Athens and Rome so that those who are sponsored may move much more rapidly than is the case at present.

As regards emigration to the U.S.A., 1,228 refugees found new homes in 1954 as against 750 in 1953. Amongst these, as amongst the relatives to Australia, were a very considerable number of old IRO cases who had been medically deferred for years. Such movements give us particular satisfaction. You will note that, by the end of December, 118 persons had departed under the R.R.A. programme. The number is not large but it is significant. Movement has at last begun and will continue, we hope, with greatly increased momentum in 1955.

U.S.E.P. movements number 1.679 as against 549 in 1953 and we hope that 1955 will show still higher figures. The placement of hardcore and difficult to resettle cases was a very substantial part of our work during 1954. With the cooperation of the Churches in various countries of Europe, of Governmental and Intergovernmental bodies and of other Voluntary Agencies we have placed well over 400 aged, sick and TB refugees in institutions in various countries of Europe. These people came from Trieste, Austria, China, Iran, Turkey and Lebanon. This most valuable work for the most needy persons in our caseload will continue during 1955.

We realise how much work and thought each of you working in the countries of emigration and in the countries of immigration has given to make possible the finding of new homes and new opportunities for 9,525 refugees.

We want to convey to you once more, at the beginning of a new year, our appreciation of your loyalty and your devoted service and to wish you continued success in 1955 in the cause which we are all endeavouring to serve and which we have so much at heart.

Edgar H.S. Chandler
Director, Refugee Service

Margaret I. Jaboor
Assistant Director, Refugee Service

Geneva, January 21st, 1955

Summary of First Estimate of Expenditure on General Budget for 1954 compared with 1954 Budget and of Suggested Expenditure Budget for 1955.

Swiss francs

	1954		"Post Evanston Budget"ø	Suggested 1955 Budget
	Budget	Estimated Actual		
General Secretariat:				
Geneva Fr	217,080	222,029	269,600	276,570
New York	196,880	203,241	196,880	196,880
Far East	12,840	14,315	19,260	19,260
Joint Committee IMC/WCC	-	-	12,840	12,840
London	10,660	11,244	-	-
(sub-total)	(437,460)	(450,829)	(498,580)	(505,550)
Division of Studies:				
Divisional Staff	-	-	88,000	116,200
Faith and Order:				
Europe	63,500	42,476	60,500	54,550
America	27,820	19,013	-	-
Study Department	150,500	149,703	-	-
Church and Society	-	-	41,500	51,500
Evangelism	30,000	21,827	41,500	27,300
(sub-total)	(271,820)	(233,019)	(231,500)	(249,550)
Division of Ecumenical Action:				
Divisional Staff	-	-	54,500	31,600
Ecumenical Institute	256,800	244,280	256,800	256,800
Youth: Geneva	90,660	90,934	81,500	84,750
New York	47,080	62,906	59,920	59,920
Laity	-	-	41,500	31,950
Co-operation of Men and Women	37,000	33,606	41,500	37,700
(sub-total)	(431,540)	(431,726)	(535,720)	(502,720)
Division of Inter-Church Aid:				
Divisional Staff	-	-	37,240	40,660
Library	16,250	15,616	18,000	17,200
Department of Information	41,200	50,981	147,000	154,500
Finance & Administration	-	-	-	-
Grant to CCIA	137,090	137,090	235,400	214,000
Grant to E.P.S.	12,840	12,840	12,840	12,840
General Reserve	21,400	21,400	85,600	85,600
Reserve for next Assembly	149,800	149,800	85,600	85,600
Fr	1,519,400	1,503,301	1,887,480	1,868,220

ø as approved by Evanston Assembly as model budget for post-Assembly period

Geneva,
January 31, 1955

Summary of First Estimate of Expenditure on General Budget for 1954 compared with 1954 Budget and of Suggested Expenditure Budget for 1955

U.S.Dollars

	1954		"Post Evanston Budget"ø	Suggested 1955 Budget
	Budget	Estimated Actual		
General Secretariat:				
Geneva ø	50,720	51,876	62,990	64,620
New York	46,000	47,486	46,000	46,000
Far East	3,000	3,345	4,500	4,500
Joint Committee IMC/WCC	-	-	3,000	3,000
London	2,490	2,627	-	-
(sub-total)	(102,210)	(105,334)	(116,490)	(118,120)
Division of Studies:				
Divisional Staff	-	-	20,560	27,150
Faith and Order:				
Europe	14,830	9,924	14,130	12,745
America	6,500	4,443	-	-
Study Department	35,160	34,977	-	-
Church and Society	-	-	9,700	12,030
Evangelism	7,010	5,100	9,700	6,380
(sub-total)	(63,500)	(54,444)	(54,090)	(58,305)
Division of Ecumenical Action:				
Divisional Staff	-	-	12,730	7,380
Ecumenical Institute	60,000	57,075	60,000	60,000
Youth: Geneva	21,180	21,246	19,040	19,800
New York	11,000	14,698	14,000	14,000
Laity	-	-	9,700	7,465
Co-operation of Men and Women	8,650	7,852	9,700	8,810
(sub-total)	(100,830)	(100,871)	(125,170)	(117,455)
Division of Inter-Church Aid:				
Divisional Staff	-	-	8,700	9,500
Libarary	3,800	3,649	4,210	4,020
Department of Information	9,630	11,911	34,340	36,100
Finance & Administration	-	-	-	-
Grant to CCIA	32,030	32,030	55,000	50,000
Grant to E.P.S.	3,000	3,000	3,000	3,000
General Reserve	5,000	5,000	20,000	20,000
Reserve for next Assembly	35,000	35,000	20,000	20,000
ø	355,000	351,239	441,000	436,500

Geneva,
January 31, 1955

ø as approved by Evanston Assembly as model budget for post-Assembly period

Memorandum on the Question of a Period of Prayer to be sponsored by the World Council of Churches

by J.R. Nelson

I. Present Difficulties

'To pray together is to be drawn together.' None will disagree with this assertion of the Faith and Order Section of the Evanston Assembly. Its truth has been experienced by numerous Christians who have worshipped together, whether side by side in space or kneeling concurrently in time.

Nevertheless, the effectiveness of programmes to encourage participation in specific periods of simultaneous prayer is being vitiated by the large number of such appeals and the lack of cooperation on the part of those who initiate them. Pastors and other church members generally are confused by the diverse appeals for the observance of special days or weeks of prayer. Sometimes this diversity is as irritating as it is confusing.

Many members of the Central Committee are already acquainted with the various special seasons of prayer, but the following descriptive resumé of them may be worth reading.

II. Various Periods of 'Ecumenical' Prayer

In addition to the special times of prayer that are appointed in particular countries or church bodies, we are acquainted with the following, which have an international and interdenominational character.

1. Universal Week of Prayer (week beginning first Sunday of January)

For 109 successive years the World's Evangelical Alliance has sponsored this observance. Its annual call to prayer is published in about 100 languages, and heeded by members of many Protestant churches. (It is interesting that the Paris office of the World's Evangelical Alliance, Alliance Evangélique Universelle, has ordered 1000 copies of the 1955 leaflet of the Faith and Order Commission for the Week of Prayer for Christian Unity.)

2. Week of Universal Prayer for Christian Unity or 'Octave of Unity' (January 18-25)

The observance of this 'octave' between the feast days of St. Peter's Chair and the Conversion of St. Paul was initiated in 1907 by two Anglicans who were convinced that the papacy must be the centre of unity, so its acceptance by non-Romans was very limited. This period, now known as the Chair of Unity Octave or the Octave of Unity, is still observed by many of those Roman Catholics who conceive it to be a way for all Christians to return to Rome. In 1935, the Abbé Paul Couturier of Lyon, himself a Roman priest, modified the intention of the observance by appealing for prayers for such a unity of Christians as Jesus Christ had in His own mind and purpose when He prayed that all

may be one. Increasing numbers of Roman Catholics, Protestants, Anglicans, and some Orthodox are joining in this annual period of prayer, as reinterpreted under the influence of the Abbé Couturier.

The Continuation Committee of the World Conference on Faith and Order decided in 1940 to commend a week of prayer 'for the unity of the Church and the work of the Faith and Order Movement' in January, and 'where possible' to keep it between January 18-25, or 'where this is inconvenient' to keep it during the first week of January at the time of the Universal Week of Prayer of the World's Evangelical Alliance (see FOC papers No.96, p.21). Cards were sent out each year by the Faith and Order secretariat to hundreds of correspondents, urging them to keep the January observance. Whether by intention or not, these cards (after the notice for 1942) mentioned only the January 18-25 period. Emphasis falls on this later week for two reasons: (a) the Faith and Order interest lies primarily in unity, which is a secondary concern of the World's Evangelical Alliance, and (b) the purposes of Faith and Order are not limited to the evangelical Protestants, but extend to all Christians. At the present time, prayer leaflets are mailed by the Faith and Order secretariat to about 2000 persons, in English, German and French. The text of the leaflet is reproduced in numerous church periodicals, and interest in this initiative of Faith and Order is growing.

3. Whitsunday (Pentecost)

In past decades this was a period of the liturgical year which was considered especially appropriate for concerted prayer for unity. In 1894 the famous Grindelwald Conference on Home Reunion called for prayers for unity to be offered on Pentecost. Church leaders of England and Scotland made an appeal for this day in 1906. In 1913 the Protestant Episcopal Church in America issued a similar appeal. And from 1921 until 1940 the Continuation Committee of the World Conference on Faith and Order published pamphlets for an 'Octave of Prayer for Christian Unity' during the week ending on Whitsunday.

In 1949 the Central Committee of the World Council of Churches asked the Presidium, when issuing an annual message to Christian people, to consider Pentecost as the appropriate time for such a message and to 'associate with it a call to prayer for Christian unity' (Minutes, p.50). Although in the USA and Great Britain, at least, there have been special ecumenical services on this day, at which the Presidents' message was read, there has been no vigorous effort to promote widespread concurrent prayer for unity.

4. World Day of Prayer (first Friday during Lent)

Since 1887 there has been a special day of prayer observed by women of the churches. Since 1942 it has been sponsored by the United Council of Church Women in America, though observed throughout the world. Emphasis is laid chiefly upon the mission of the Church and the unity of Christians in this mission. Its extensive character may be appreciated when it is known that recently more than one and a half million copies of the special prayer in sixty languages have been distributed each year.

5. World Communion Sunday (first Sunday in October)

Some fifteen years ago the Presbyterian Church in the U.S.A. began the observance of the first Sunday in October (which marks the beginning of the more active programme of the Church after the summer lull) as 'World Communion Sunday'. The primary emphases were two: (1) personal devotion and recommitment to Christ by all members of the Church and (2) the world-wide fellowship of the members of the Church around the Lord's Table. The observance of the day was promoted by missionaries in different parts of the earth.

The response to World Communion Sunday was so widespread in the Presbyterian Church that the Federal (later National) Council of the Churches of Christ in America undertook to develop it on an inter-denominational basis. As a result, World Communion Sunday has come to be more widely recognised in the United States than any other period of special prayer and intercession. A million copies of the material prepared each year for World Communion Sunday are circulated. Care is taken to avoid any special interpretation of the doctrinal or ecclesiastical differences connected with the Holy Communion. There is no effort to hold interdenominational services; each congregation conducts its worship in accordance with its own historic pattern. Thus no argument about intercommunion is raised. The whole emphasis is on the worldwide oneness of Christ's people as they gather at the same time in their various places of worship around the Table of Our Lord.

6. Day of Prayer for Students (third Sunday in February)

The World's Student Christian Federation has issued an annual call to prayer since 1898, which is widely observed by student Christian movements.

7. Week of Prayer and World Fellowship - YMCA and YWCA
(week starting second Sunday in November)

Christians of many confessions have been joining in prayer during this period since 1875.

III. Previous Discussions by the World Council Central Committee

1. Provisional Committee, Geneva, 1946 (p.66,138)

A memorandum similar to the present one was read, setting forth the same difficulties. Dr O.S. Tomkins proposed a consultation among persons promoting all these special prayer occasions. The question was remitted to the officers 'to give earnest consideration' to the suggestion.

2. Provisional Committee. Buck Hill Falls, 1947

Dr. Tomkins reported that little encouragement for the unification of periods of prayer had been given by responsible persons of other organizations. It was then agreed to refer the question to the Administrative Committee of the Amsterdam Assembly.

3. Central Committee, Chichester, 1949 (p.50)

A long memorandum which had been briefly considered by the Executive Committee, February 1949, was presented, but the Committee could only commend to Christians all the periods of prayer and propose in a general way the preparation of materials to assist in the practice of prayer for unity. Also Pentecost was commended as a time for the Presidium to call people to prayer for unity.

4. Third World Conference on Faith and Order, Lund, 1952

The Conference Report asks 'the responsible authorities to arrange if possible for a coordination of weeks of prayer for unity',(p.24).

5. Various proposals for a world-wide day of prayer for peace have been made. President Eisenhower's suggestion at Evanston for such a day is conspicuous.

6. Central Committee, Evanston, 1954 (p.26)

The question was briefly discussed and referred to the Executive Committee.

7. Meeting of Commission on Faith and Order, Chicago 1954

A sub-committee, chaired by Principal John Marsh, discussed the whole question and decided to recommend no change of date for the participation of Faith and Order in a week of prayer, thus continuingto observe January 18-25. But it suggested, as more appropriate for observance in the southern hemisphere, the day of June 29, the Feast of St. Peter and St. Paul.

The Commission received the sub-committee's report and directed the Secretary to forward it to the Central Committee 'to study the problem with a view to action' (Minutes, p.20-21).

After being considered by at least seven duly constituted bodies of the World Council of Churches, the question of coordinating or unifying the existing special periods of prayer has apparently come no nearer a solution. Does this indicate that the problem is insoluble? Or can the World Council still hope to find a way of overcoming the obstacles of dates, intention and spcnsorship, so as to have one major, ecumenical period of prayer to Him who is the God of order and not of confusion ?

IV. A Suggested Procedure

A. The World Council could sponsor An Ecumenical Appeal for Prayer during the eight-day period ending on Pentecost. If persons responsible for World Communion Sunday concur, this day could be observed henceforth on Pentecost. Emphasis of the appeal would fall upon Christian unity, the Church's mission and world peace.

Reasons supporting this plan are:

(1) Pentecost as a day of the Christian year gathers up the meaning of the Holy Spirit, the Church, unity, mission, Baptism and Eucharist.

(2) The date is suitable for observance in countries of all climates

(3) It provides an appropriate context for the message of the Presidents of the World Council.

(4) The World Communion Sunday in October has no special liturgical significance as a day of the calendar. Further, the Department of Evangelism of the National Council of Churches in the USA has expressed willingness to let the World Council take responsibility for this day (so writes Dr. Cavert).

(5) Pentecost is removed by four to five months from the two prayer periods of January.

B. The World Council of Churches, through the Faith and Order Commission, could still commend special prayer for Christian unity in January. Connection with the evangelical Protestants and with the Roman Catholics and 'Catholic-minded' would not be severed in respect to this observance.

C. No attempt would be made at this time to ask the Young Men's and Young Women's Christian Associations, the World's Student Christian Federation, or United Council of Church Women to alter their dates or observances of prayer periods.

Comments upon suggested procedure:

Dr. S.M. Cavert - The period of Pentecost in America is generally one of relaxation in church activity, and its observance is often hindered by proximity to Memorial Day festivities. It would be disadvantageous, therefore, to magnify the Pentecost period by shifting the World Communion Sunday to this time and making it the period of the World Council's major appeal for prayer. Would it be more desirable to develop an all-year-round cycle of prayer which could be followed both by local churches and individual Christians ? 'In such a plan all of the important periods of prayer which are now observed in any country could be given their appropriate place and the various days in the Christian year could also be given some emphasis.' The period January 18-25 is rendered less suitable for World Council participation because of the strong emphasis made by many Roman Catholics that it is prayer for the return of separated Christians to Rome.

Dr. O.S.Tomkins - It would not be desirable to detract from the World Council's observance of January 18-25, especially because the number of Christians participating in this prayer period is on the increase. It would be more suitable for the World Council presidents to issue their Pentecost message with an accompanying plea for prayer for the Church's unity and mission and for world peace. But the World Council should continue to support the January 18-25 period and make an appeal for the use of the Sunday in this week for special services of prayer.

Dr. R.S. Bilheimer - The present proposal is acceptable, but the period of Pentecost could be made even more inclusive by seeking to incorporate in it the World Day of Prayer which is sponsored by church women.

Addendum to Memorandum on Period of Prayer

Further comments upon suggested procedure

Dr.Hanfried Krüger

Because of the significance of Pentecost for the meaning of the Church, it would be desirable for the World Council to make its appeal for prayer at this time. However, the importance of the January 18 - 25 period must not be overlooked, because it is the one occasion when Roman Catholics join with other Christians in prayer for unity. The ideal to be sought is one single ecumenical week of prayer which eventually might gather into itself most of the present diverse periods. From the experiences of churches in Germany at least, it would seem extremely difficult to effect a unification of the Week of Prayer sponsored by the World's Evangelical Alliance and an ecumenical observance in the interests of unity.

Principal John Marsh

Pentecost is the appropriate time for the World Council's appeal. Christians at that time may be reminded 'that our prayers are set in the context of the whole story of our redemption, and that unity is itself a product of that redemption rather than its ground".

COMMITTEE MEMBERSHIP

Action of the Central Committee as recorded on page 25 of the Minutes of the Seventh Meeting of the Central Committee:

> "that the recommendations of the Nominations Committee be accepted in general and that the Chairman and the Vice-Chairman of the Central Committee be authorised to make minor changes in the membership in consultation with the General Secretary and such members of the staff whose advice might be needed and to refer to the Executive Committee for final approval"

The following list is now submitted in accord with the above action:

I. Division of Studies

1. Working Committee of the Faith and Order Commission

Chairman: The Rev. Dr. Oliver S. Tomkins (Anglican) U.K.

Members:
Mr. Percy W. Bartlett (Friends) U.K.
Principal J. Russell Chandran (C.S.I.) India
Bishop Angus Dun (Prot. Episc.) U.S.A.
Prof. Henri d'Espine (Reformed) Switzerland
Prof. Georges Florovsky (Orthodox) U.S.A.
President Perry E. Gresham (Disciples) U.S.A.
Prof. R.R. Hartford (Anglican) Ireland
Gen.Superintendent Lic.Günter Jakob (EKiD) Germany
Metropolitan Juhanon Mar Thoma (Mar Thoma) India
Prof. T.A. Kantonen (U.L.C.A.) U.S.A.
Prof. C. Konstantinidis (Orthodox) Turkey
Principal John Marsh (Congr.) U.K.
Dr. Ernest A. Payne (Baptist) U.K.
Principal Harold Roberts (Methodist) U.K.
Prof. Edmund Schlink (EKiD) Germany
Dr. J.E. Skoglund (Baptist) U.S.A.
Prof. K.E. Skydsgaard (Lutheran) Denmark
Prof. T.F. Torrance (Presbyterian) U.K.
Prof. Leonard J. Trinterud (Presbyterian) U.S.A.
Prof. Gustaf Wingren (Lutheran) Sweden

2. Working Committee of the Department of Church and Society

Chairman: Prof. E. de Vries (Methodist) Netherlands

Vice Chairman: Mr. Denys Munby (Anglican) U.K.

Members:
Prof.J.C. Bennett (Congr.) U.S.A.
Prof. P. Bratsiotis (Orthodox) Greece
Mr. Tilford E. Dudley (Congr.) U.S.A.
Mrs. G. Fisher (Anglican) U.K.
Dr.P.Kuin (Reformed) Netherlands
Dr. H. Kuwada (United) Japan
Dr. T.S.G. Mulia (Lutheran) Indonesia
Bishop D.W. Nichols (A.M.E.C.) U.S.A.
Mr. André Philip (Reformed) France
Mr. Carl F. Reuss (A.L.C.) U.S.A.
Mr. M.M. Thomas (Mar Thoma) India
Mr. Alan Walker (Methodist) Australia
Prof. H.D. Wendland (EKiD) Germany

3. Working Committee of the Department on Evangelism

Chairman: Canon Th.O. Wedel (Prot. Episc.) U.S.A.

Members:
The Rev. Tom Allan (Presbyterian) Scotland
The Rev. Elsie Chamberlain (Congr.) U.K.
Bishop E.G. Gulin (Lutheran) Finland
Prof. J.C. Hoekendijk (Reformed) Netherlands
Principal Chan-Hui Hwang (Presbyterian) China
Dr. L. Kreyssig (EKiD) Germany
Bishop S. Kulandran (C.S.I.) Ceylon
Dr. Pierre Maury (Reformed) France
Prof. D. Moraitis (Orthodox) Greece
Dr. R. Obermüller (Lutheran) Argentine
Father K. Philipos (Syrian Orthodox) India
Bishop R.C. Raines (Methodist) U.S.A.
The Rev. Colin Williams (Methodist) Australia
Dr. Victor Hajek (Reformed) Czechoslovakia

4. Working Committee of the Department of Missionary Studies

Chairman:	Prof. M. Searle Bates (Disciples) U.S.A.
Vice-Chairman:	Prof. H. Kraemer (Reformed) Netherlands
Members:	The Rev. C.G. Baëta (Presbyterian) West Africa
	Dr. J.H. Bavinck (Reformed) Netherlands
	Dr. F. Birkeli (Lutheran) Norway
	Prof. Horton Davies (Congr.) U.K.
	Mr. B. Guansing (United) Philippines
	The Rev. Victor Hayward (Baptist) U.K.
	The Rev. Joseph Kitagawa (Anglican) Japan
	Bishop Lesslie Newbigin (C.S.I.) India
	Dr. Alfonso Rodriguez (United) Cuba
	Prof. B.G.M. Sundkler (Lutheran) Sweden
	Dr. Andrew Thakur Das (United) Pakistan

5. Divisional Committee (Studies)

Chairman:	Prof. W. Freytag (EKiD) Germany	
Members:	Prof. G. Florovsky	Faith and Order
	Dr. Oliver Tomkins	" " "
	Bishop D.W. Nichols	Church and Society
	Prof. E. de Vries	" " "
	Dr. Pierre Maury	Evangelism
	Canon Th. O. Wedel	"
	Prof. M. Searle Bates	Missionary Studies
	Bishop Lesslie Newbigin	" "
plus:	Dr.N. Ehrenström (Lutheran) Sweden	
	Dr. H. Renkewitz (Moravian Church) Germany	

II. Division of Ecumenical Action

1. Working Committee of the Youth Department

Chairman:	Mr. Roderick French (Prot. Episc.) U.S.A.
Vice-Chairmen:	Mr. Jean Meyendorff (Orthodox) France
	Miss Lydia Garrido (Baptist) Philippines

Members: Mr. A. Adegbola (Methodist) Nigeria
Mr. J.M. Butterfield (Anglican) U.K.
Mr. W. Cesar (Presbyterian) Brazil
Mr. H. van Coeverden (Reformed) Netherlands
Miss L. Griffiths (Church of Christ) Australia
Mr. G. Khodr (Orthodox) Lebanon
Miss E. McIntyre (Presbyterian) Canada
Bishop G. Noth (Lutheran) Germany
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2. Working Committee of the Department on Work for the Laity

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Vice-Chairman: Dr. H.H. Walz (Lutheran) Germany

Members: Mr. Edwin Barker (Anglican) U.K.
Prof. J. Ellul (Reformed) France
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The Rev. Ralph Young (United) Canada
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3. Working Committee on the Ecumenical Institute

Chairman: Mrs. Kathleen Bliss (Anglican) U.K.

Members: The Rev. Francis Ayres (Prot. Episc.) U.S.A.
Dr. G.W. Buckner (Disciples) U.S.A.
Dr. P.D. Devanandan (C.S.I.) India
Miss S. de Diétrich (Reformed) France
Prof. Henri d'Espine (Reformed) Switzerland
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The Rev. Daniel Jenkins (Congr.) U.K.
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Dr. A. Siirala (Evangelical) Finland
Canon C.K. Sansbury (Anglican) U.K.
Dr. Wischmann (Lutheran) Germany
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4. Working Committee of the Commission on Cooperation of Men and Women

Co-Chairmen: Miss Gwenyth Hubble (Baptist) U.K.
Dean W.G. Muelder (Methodist) U.S.A.

Members:
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Mr. A. Dumas (Reformed) France
Mrs. R. Karefa-Smart (Methodist) West Africa
Miss J. Lozada (Disciples) Argentine
Miss Marion Royce (Anglican) Canada
Dr. H. Thimme (EKiD) Germany
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Miss Dorothy Haas (Lutheran) U.S.A.

Three consultants ex officio:

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Miss Helen Roberts (Anglican) Y.W.C.A.
Dr. Glora Wysner (Methodist) I.M.C.

5. Divisional Committee (Ecumenical Action)

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	Bishop G. Noth	"
	Mr. R.D. Paul	Laity
	Mr. F.P. Miller	"
	Dr. Kathleen Bliss	Ecumenical Institute
	Dr. P. Evdokimov	" "
	Prof. H. Berkhof	Cooperation of Men
	Miss Gwenyth Hubble	and Women

plus: Dr. Reinold von Thadden (EKiD) Germany
The.Rev. Robert Tobias (Disciples) U.S.A.

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Mr. R.M. Chetsingh (Friends) India
Prof. V. Herntrich (Lutheran) Germany

Dr. A. Koechlin (Reformed) Switzerland (Chairman)
Miss Janet Lacey (Anglican) U.K.
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The Rev. Cecil Northcott (Congr.) U.K.
Mr. Charles Parlin (Methodist) U.S.A.
The Rev. R.D. Say (Anglican) U.K.

V. Finance Sub-Committee of the Central Committee

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Vice-Chairman: Mr. Georges Lombard (Reformed) Switzerland

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Principal C. Nicholson (United) Canada
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Bishop A.K. Warren (Anglican) New Zealand

VI. Joint Committee of the I.M.C. and the W.C.C.

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Members: The Bishop of Chichester (Anglican) U.K.
Dr. A. Eeg-Olofsson (Miss. Covenant Church) Sweden
Dr. Franklin Clark Fry (Lutheran) U.S.A.
Dr. A. Koechlin (Reformed) Switzerland
Dr. Reuben Nelson (Baptist) U.S.A.
Mr. R.D. Paul (C.S.I.) India
plus 6 members appointed by the IMC.

*Board of Governors of the Graduate School

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*The Board of Governors of the Graduate School is a special case as it is a legal entity responsible jointly to the W.C.C. and to the University of Geneva and jointly appointed by them.

Further study of the Basis of the World Council of Churches

1. Actions taken at Evanston

The Assembly took the following actions :

a) It affirmed its determination to maintain the Christological principle represented by the Basis as at present formulated.

b) It took note of the proposal of the Church of Norway (addition of the words: "in accordance with Holy Scripture") which had been received too late to be considered officially and asked the Central Committee to study this proposal and to report to the third Assembly.

c) It adopted the Statement on the Purpose and Function of the Basis.

d) It took note of the letter from the Arminian Church of the Netherlands and asked that that letter be included in the minutes.

e) It adopted an interpretation of Article VIII of the Constitution according to which it is the responsibility of the General Secretariat of the World Council to send notice of any amendment to the constituent churches not less than six months before the meeting of the Assembly.

The Central Committee at its Evanston meeting set up a sub-committee to consider the Norwegian proposal and any other proposals which might come in and to study the possibility of a "hearing" on the Basis which would give churches concerned about this matter an opportunity to express their desires or concerns.

The following committee was appointed :

Chairman: Dr.E.A.Payne
Members: Dr.H.Berkhof
Bishop James of Philadelphia
The Bishop of Malmesbury
Dean Liston Pope
Bishop J.Smemo

2. Questions concerning the procedure of this sub-committee

There are several possibilities :

a) to ask the committee to study the Norwegian proposal, to have their report considered by the Central Committee and then to send the Norwegian proposal to the churches with the comments of the Central Committee.

b) to send the Norwegian proposal to the churches with a request for their comments and to have the sub-committee to consider the proposal together with the comments of the churches before it reports to Central Committee. In this case the proposal would again have to be sent to the churches with the comments of the Central Committee.

c) A via media : to recommend to the committee to consult a certain number of church leaders individually before they report to the Central Committee.

d) A related proposal : to arrange for a "hearing" of the committee at which representatives of churches which are concerned about any aspect of the problem of the Basis can discuss their concern with the committee. This would at the same time meet the request made by the Arminian Church of Holland and provide an opportunity for a not merely formal, but substantial discussion of the Basis.

REPORT OF THE INFORMATION DEPARTMENT

The present report is a description of the work inaugurated by the new Department since its establishment at the Evanston Assembly. It is submitted without further specific recommendations and with the hope that the Executive will evaluate what has been done in a critical spirit. Any discussion arising will give guidance to the Department as it prepares to report to the Central Committee.

I. A NEW DEPARTMENT

The specifications for the Department have been two-fold: the description of its functions adopted by the Assembly, and the report of the Assembly's Working Committee. The grouping and orientation of all the World Council's publicity and "communications" have been among the most radical innovations made at Evanston. The procedures and techniques adopted for the present are to some extent experimental. Consultation with member churches and advisors is already leading to a consensus concerning the Department's form and precise activities. What follows gives some indication of this consensus.

II. LOOKING FORWARD SIX YEARS

The Department's chief responsibility in the period before the next assembly is to bring the meaning of ecumenical fellowship and service to more vivid realization within the parishes and congregations of the member churches. In view of the inevitably gradual progress of any universal idea at the level of the local unit it seems reasonable to aim during this period to reach primarily the clergy, ministers and lay leaders within the church. Ecumenical content in the pastoral work and daily life of these people should help to shape thought and action in the congregations of twenty five years hence.

III THE FIRST PHASE

Within the next six-year period some attempt must be made to equip teams within member churches and National Christian Councils. Their function will be to visit parishes and local Christian councils. They will tell the s tory of what the World Council

of Churches is doing by using visual aids, recordings, speeches and printed material. It is estimated that systematic deputation of this kind will be widely undertaken from the summer of 1957 onwards. To make it possible three initial stages must intervene. These are the consolidation of the achievements of Evanston; the preparation of staff, equipment and proven "raw materials" such as literature, poster displays, films, film strips, sound recordings and photographs; and finally the establishment of firm links with the appropriate agencies of member churches and national Christian bodies.

IV REPORTING EVANSTON

Since August the Department has been inevitably somewhat preoccupied in meeting demands for adequate information following the Evanston Assembly. Two documents have been widely circulated. They are "Report on Evanston" and "Evanston Publications and Materials". Many orders have been received as a result of the selective mailing of these two summaries. The Department has used its existing contacts to provide visual aids for Evanston participants who have been engaged in deputation and reporting. Help has been given to those who have undertaken translation into various languages, including Chinese. Background has been given to enquiring representatives of church and daily press in a number of countries. The Evanston film has been circulated and will shortly be used in German-speaking areas with a German sound track. Opportunities for broadcasting and television have been accepted in the areas of the three official "ecumenical languages". A short series of post-Evanston article services consisting of selected Assembly speeches has been used by several national Christian publications with good circulations. Concurrently the Director has spent considerable time in preparing the final report of the Assembly for its passage through the press. As it is a large and complex publication its appearance has been a little delayed. The expected publication date in English is now May 1st. The documentary summary called "Evanston Speaks" has been through several editions in Britain and America. The Department is still promoting sale of Evanston materials of all kinds. The phenomenonal interest in the Assembly must be attributed to the efficiency of the Assembly's public relations on which the Department builds with gratitude.

V THE ECUMENICAL PRESS SERVICE

The editor of E.P.S. has undertaken a serious study of its function. His findings are the subject of a special memorandum (available on request). They are borne out by the impressions of subscribers on both sides of the Atlantic. Their effect would be to continue weekly publication but add to the existing services of E.P.S. Two suggested additions are: 1) to include copies of press releases of a more immediately topical character; 2) the fairly frequent insertion of background supplements concerning the work of the World Council as a whole. The future of the New York edition of E.P.S. is at present under discussion. It is possible that the specially edited version in New York may be discontinued. Investigation has revealed that increase in circulation of E.P.S. will not reduce the subsidy since the total cost of preparing and mailing a single copy exceeds the subscription. However, it seems to be generally felt that the present subsidy is justified because E.P.S. provides an otherwise unobtainable source of specific ecumenical documentation.

VI PUBLICITY

Existing relationships of the Secretary for Publicity have been supplemented by extending his mailing lists. Article services and press releases now cover the activities of Divisions and Departments. The trend will continue. Liaison with representatives of major newspapers and international wire services is gradually being strengthened. Correspondence with National Councils of Churches and church papers has been commenced. A successor is being sought for Mr. Theodore B. Pratt.

VII VISUAL SERVICES

The Evanston photographic display is being regrouped in experimental panels for breaking down into portable composite displays. It is proposed to produce a series of coloured film strips on the work of Divisions and Departments. The photographic library is being classified. There is a steady demand for photographs from many parts of the world. This is sure to increase. Projection and photographic equipment is being acquired. The Secretary for Visual Services confers regularly with staff members about improvement in the lay-out and format of publications and the use of pictures.

VIII TWO IMPORTANT PROJECTS

By March two essential new publications will be in the press in three languages. They are: 1) a poster-folder containing a graphic representation of the World Council's post-Evanston pattern, and 2) a serviceable illustrated hand book depicting the World Council in photographs and letter press.

IX HELPING THE DIVISIONS AND DEPARTMENTS

Divisions and Departments have met the Information Department staff to plan publications and arrange relationships with the press. Some preliminary conversation concerning mailing lists has also been undertaken with a view to promotion of literature.

X THE NEW YORK OFFICE

Close relationship has been maintained.

XI SERVING THE WORLD COUNCIL'S STAFF

Plans are in hand for an internal staff bulletin to keep departments informed of one another's work. A weekly summary of current events is now circulated as a basis for intercessions and co-operation. Arrangements for receiving and informing visitors to the World Council's headquarters will in future be carried through according to a detailed plan.

XII RADIO AND TELEVISION

The Department has consultative cross-representation with the World Committee for Christian Broadcasting. Tape recordings will be made in future for radio stations requiring them. Films produced by or in consulation with the Department will in general be suitable for television. Relationships with Christian broadcasting agencies in Britain, Germany and France are being consolidated in personal conferences.

XIII JOURNEYS

All secretaries within the Department have made short journeys. Monsieur de Weymarn was in Lyon in connection with the Week of Prayer. Mr. Pratt visited Greece and Yugoslavia. Mr. Taylor collaborated in a journey to Germany, Belgium and France, gathering new photographs for the Division of Interchurch Aid. The Director has visited Britain twice and Germany twice.

XIV PUBLISHING

Steps have been taken to solicit a series of new short books on the major confessional families. Under the general title "Ecumenical Heritage" numbers of these books, printed and illustrated to convey the spirit and cultural background of the communion concerned, will appear during the next few years. Authors are being approached and it is hoped to print the series in co-operation with world confessional bodies.

XV THE ECUMENICAL REVIEW

A German edition of the Review is in preparation. At present it seems that this new venture may be launched during the second half of 1955.

XVI FILMS

In the summer of 1955 a Danish film group will act with the Department of Information in making a short 16 mm. sound film on the Waldensian Church. A scheme to produce one other short film about the World Council this year is under discussion.

XVII INTERCHURCH AID AND SERVICE TO REFUGEES

The centrality of the work of this Division in disclosing the real significance of ecumenical life has been recognised during the setting up of the Department. The major proportion of the time of at least two of the Department's Secretaries will continue to be given to the Division. Ways have still to be devised whereby the inseperability of this major undertaking from other aspects of ecumenical life and thought may be demonstrated. Thought is being given to the problem.

XVIII THE PULSE OF OPINION IN THE MEMBER CHURCHES

The Department relies upon the volume of criticism and of agreement reaching it by way of general correspondence. Its general policy also must be determined by the growing current of comment, both negative and positive from church members who are actively engaged in the effort to bring the germinating influence of the ecumenical movement to the grass roots. Therefore one of the maxims of the Department must be "the more correspondence the better". Although the flood of reactions can and does create temporary embarrassment for a limited staff it is only as they are being continuously prodded and corrected by workers in the field that

the dispensers of seed, tools, and fertilizers can do their job properly. To this end our constant request must be "trouble us further, so that we may help you more effectively in the building up of the one Church".